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CHRONICLE

Mobilizing on Mexico's Border.—The military and naval authorities began the mobilization of twenty thousand troops along the Mexican border, and the concentration of the fifth division of the Atlantic fleet in the Gulf of Mexico, and the armored cruiser command of the Pacific fleet in Southern waters. It is said that information received at the State Department from Mexico was of a character to cause grave concern and even to arouse fears that the Diaz government was on the verge of collapse.

Enrique C. Creel, Mexican Minister for Foreign Affairs, telegraphed that "conditions in Northern Mexico, State of Chihuahua, are disagreeable because the rebellion has not yet been controlled, but preparations are being made by the War Department for very active work, which will restore peace and order. In the other twenty-six States and four Territories of the Mexican Union the situation is peaceful, with the exception of a few bands of bandits of no political significance. The Foreign Office has received no complaint from any foreign interests nor from any foreign individual, as no one has been molested or placed in danger."

In spite of this official declaration, it seems that conditions have arisen in Mexico which not only imperil the government of President Diaz, but greatly endanger the lives and investments of foreigners engaged in Mexican enterprise. The revolution in Mexico has undoubtedly been greatly assisted by supplies of war material taken into the country from the United States. To suppress

this traffic is manifestly our duty to a friendly neighboring nation, and that, it may be safely assumed, is the real object of assembling our forces on the frontier. Time will probably show that the movement was taken with the full approval of Mexico, and probably with the assent of Great Britain and Germany. Foreign investments in Mexico, including those of American citizens, are estimated at something like three billions of dollars, and foreign residents in the country number, perhaps, 250,000. Under the Monroe doctrine, the United States is obligated to protect these persons and investments. The present demonstration is meant to show that the United States is entirely able to perform its duty.

Mexico Outlaws Insurgents.—The Permanent Commission of the Mexican Federal Congress has taken measures of extreme rigor against the rebels, by the withdrawal of the constitutional guarantee of trial from all persons who interfere with railway and telegraphic communication, or commit outrages on the property and persons of loyal and law-abiding citizens. The Permanent Commission is a body with power to act when Congress is not in session. The proclamation virtually means that hereafter no prisoners will be taken by the Federal troops. Mexicans and foreigners in Mexico alike view with distinct satisfaction this action of the Government, following the mobilization of United States troops on the frontier. The opinion is widely entertained that, with the patrolling of the Mexican border by the American army, by which President Taft gives tacit notice to malcontents that they need expect no sentimental or

material aid from the United States Government, and the banning of the rebels by the Mexican Permanent Commission, the rebellion must speedily collapse.

Secretary Ballinger Resigns.—The President accepted the resignation of Richard A. Ballinger as Secretary of the Interior. Mr. Ballinger had once before handed in a written resignation on January 19 of this year, and the President replied on January 23, asking the Secretary to defer the matter, at least until after the close of the short session of Congress. In giving his consent to the Secretary's retirement, Mr. Taft takes occasion to declare with emphasis his unchanging faith in the integrity, the motives and the official standards of Mr. Ballinger, and his unmeasured indignation at the methods of those who assailed him, declaring that he has been "the subject of one of the most unscrupulous conspiracies for defamation of character that history can show." The President writes with unwonted warmth and expresses the belief that the conspiracy against Mr. Ballinger was aimed at himself.

New Secretary of the Interior.—Mr. Ballinger's successor in the office of Secretary of the Interior is Walter Lowrey Fisher, of Chicago, one of Gifford Pinchot's staunchest supporters in the conservation of national resources. Mr. Fisher was president of the Conservation League of America, and is now vice-president of the National Conservation Association, which succeeded the league, and of which Mr. Pinchot is president. He is best known for his work in reorganizing the street railway system of Chicago out of the chaos in which Charles T. Yerkes left it. His plan of reorganization found few friends when first announced, but he carried it through the courts and before the voters, and brought it to a successful issue. The appointment meets with the universal commendation of the press. The *New York Evening Post* (Ind. Rep.) says: "Had Mr. Taft been as careful in filling the Secretaryship of the Interior in 1909 as he has been in 1911, many of his troubles would have been avoided." But this criticism overlooks the credit due to the wise man who profits by his experience.

To Extend Hudson River Piers.—In order to accommodate the new giant ocean liners which are expected to arrive at the port of New York this summer, Secretary of War Dickinson decided to permit the temporary extension of the Chelsea piers in the North River. This permission is granted to meet an emergency, and may be withdrawn when a commission named by the Governors of New York and New Jersey and the War Department has agreed on some other plan for docks long enough to care for the biggest vessels. Should the new piers endanger navigation in the North River, the permit may be withdrawn even before other facilities are provided. The longest piers in Manhattan at present extend 825 feet.

Mexico.—American engineers on the Mexican Central Railway between El Paso, Texas, and the city of Mexico have been warned by the insurgents that if they haul Mexican troops they will be considered as belonging to the Mexican army, and will be treated accordingly. The matter has been referred to Washington.—The Mexican Government has issued a writ of attachment against the property of Francisco I. Madero, the self-styled Provisional President, to secure the payment of certain notes purporting to be signed by him.—There has been a complete rupture between Madero and Ricardo Flores Magon, leading spirit of the outbreak, who, from his safe retreat in El Paso, Texas, urges his adepts to all kinds of heroism on the bloody sands of Chihuahua. He charges Madero with unbridled ambition for his own exaltation, and with having arrested, and jailed, a Magon adherent who would not pay due deference to the Provisional President; he declares further that Madero, "the pretended friend of the people, fights against the interests of the people, and unites himself with despotism to break down the Liberal pillars," and that, with his own wealth and that of American bankers, his aim is to perpetuate peonage.—With the exception of a few underlings, every State officer of Puebla has resigned, beginning with the Governor; those that remain, it is thought, will be forced to imitate the good example of their superiors. Similar wholesale removals of political rubbish are looked for in nearly all the States.—The office and pressroom of *El Pais*, a daily of the capital, have been closed by order of the Fourth Correctional Judge of the Federal District, who also issued a bench warrant for the arrest of the editor, Trinidad Sánchez Santos. The paper has been offensively active in publishing accounts of "caciquismo," or despotic use of authority, on the part of petty officials, and one such diminutive dignitary brought suit for slander and secured a court order suspending the publication of the paper. The editor and the foreman of his pressroom have appealed to the higher courts for "amparo," that is, for their intervention in vindication of the constitutional guarantees, which, the appellants claim, have been violated.—The insurgent force in Lower California is said to muster two hundred men, one-third of whom are Americans.—The rumor of the approaching resignation of Vice-President Corral, on the grounds of ill-health, and the election of General Bernardo Reyes in his stead, has caused a sigh of satisfaction from many breasts.

Canada.—Sir Wilfrid Laurier made a brilliant speech in Parliament on the Reciprocity Agreement. He declared that he will go on with it, notwithstanding its failure in the American Senate; that the Government needs no mandate from the people, since Reciprocity, to be attained as soon as attainable, has been an essential part of the Liberal program for years, and that it will not affect Imperial preference nor the ties binding Canada to the Empire.—A large meeting of Liberals in

Brandon passed a vote of censure on their representative, Mr. Sifton, for his opposition to the Agreement.—Mr. Bourassa holds that as the new American Congress will be in favor of Tariff Reform, the present agreement should not be ratified, but that negotiations should be on for one of a much wider character.—Admiral Kingsmill and Commander Roper of the Canadian Navy are to visit Annapolis to study the methods of the Naval Academy with a view to the organization of the Canadian Academy.—For some time there has been a serious epidemic of typhoid in Ottawa. In consequence of it, the adjournment of Parliament has been suggested; but Sir Wilfrid Laurier will not hear of such an extraordinary course. Some of the bottled water from several springs supposed to be particularly pure, has been found to be infected; but the real root of the disorder has not been discovered yet.

Great Britain.—Unionists are gratified at Sir Wilfrid Laurier's declaration that the Reciprocity Agreement will not affect Imperial Preference, which he will bring up in the Imperial Conference next June.—Among the many landed properties coming into the market are Lord Townshend's Norfolk estates, of nearly 6,000 acres.—An interesting "link with the past" has been lost in the death of Miss Gurwood. Born in 1825, she was the daughter of Colonel Gurwood, for many years military secretary to the Duke of Wellington, and she assisted her father in the editing of the Duke's Peninsular despatches. Bulwer Lytton and Emile de Girardin were among her friends, and Napoleon III was a constant visitor till he left England in 1848 for his splendid career, which was to end so disastrously.—Lord Lansdowne has an offer from America for \$500,000 for a famous Rembrandt. He is willing to let the nation have it for \$475,000. A member of parliament objects to the price on the ground that the Lansdowne family acquired it for less than \$5,000.—Lord Wolverhampton is dead, aged 81. He was Sir Henry Fowler in Gladstone's last ministry, and in subsequent Liberal cabinets. He was in Sir Henry Campbell Bannerman's ministry, and continued to hold office under Mr. Asquith. He retired some two or three years ago, and was out of sympathy with the more radical members of the ministry.—Arnold Mathew, who calls himself Bishop of the Autonomous Church in Great Britain, etc., and Herbert Beale and Arthur Howarth, who received episcopal consecration from him, have been excommunicated by the Pope.—There is a considerable epidemic of measles in London, and the small-pox has appeared also.

Ireland.—The Lenten Pastorals of the Irish Episcopate lay stress on the necessity of further advancing the cause of Temperance which, they declare, has made most satisfactory progress within the last few years. They also urge the duty of parents to secure for their children the advantages of primary, secondary and, where possible,

university education, and they call on the County Councils to contribute liberally to the National University, now that it has in every legitimate way brought itself in touch with national opinion and sentiment. Cardinal Logue defends the "Ne Temere" encyclical against the recent assault of the Orange Leaders and certain Protestant churchmen, and explains its bearings on mixed marriages and the Church's position on the question.—In a lecture delivered in Belfast University on Irish Self-government, Lord MacDonnell sketched a plan of Home Rule which was favorably received by his Unionist audience. He laid down many restrictions, but insisted on Ireland's control of her own finances, and on compensation for the amount of which she had been robbed. He had ascertained that the figures showing that England was running Ireland at a loss, were based on false calculations; on the contrary, that Ireland contributed more than twice the amount of her expenditure, and that since the union she had paid altogether in excess of the cost of administration nearly two billion dollars, "a tribute which is more than an Empire's ransom." England had absorbed Ireland's patrimony and, in any scheme of Home Rule, should pay it back by an annual grant for reproductive public works.—Augustine Roche, who was defeated by William O'Brien in Cork, has been nominated for North Louth against T. M. Healy, Mr. Hazleton's election having been annulled by the courts. In view of the strong feeling that divides the constituency, Cardinal Logue has forbidden the clergy to take any part, public or private, in the contest, except in recording their votes as electors.—Sir Thomas Trowbridge, chairman of the steamship company which is promoting the All-Red Route to Halifax via Blacksod Bay with ferry-train connection across the Irish channel, has obtained the necessary parliamentary powers, and is only awaiting the approval of the Imperial Conference in May. Another company is promoting the claims of Galway as the Irish terminal.

Spain.—The cabinet made a serio-comic declaration that it would not send out agents to electioneer in favor of administration candidates. This is really significant.—A royal decree, emanating from the office of Minister Cobian, had already received the King's signature, when it had to be withdrawn as being in conflict with the Constitution. Minister Cobian is suffering from chills, superinduced by the conduct of the other members of the cabinet; he has not attended its meetings of late.—Señor Canalejas states that his projected measure for curbing the religious congregations will be laid before the Cortes within a month.

Portugal.—Shortly after the publication of a joint pastoral, in which the Portuguese hierarchy exhorted the faithful to accept the established order of things, comes the report that the Bishop of Oporto, the Rt. Rev. Dr. Antonio Jose de Souza-Barroso, has been dispossessed

by the Braga administration, and his palace has been seized. We must await mail advices to enable us to give the facts of the case.—People of means are leaving the country, and business failures are increasing in number.—The ten nuns expelled from the colony of Timor were invited by the Governor of the British colony of Hong Kong to take charge of his military hospital, and there they established themselves. As the governor is also vice-admiral, he probably thinks that with the help of the reserves and the navy he can protect himself and his government from the machinations of the ten Sisters; and in the meantime his ailing soldiers will enjoy their kindly ministrations.

Italy.—The trial of the Camorristi, the thirty-six members of the secret Neapolitan organization which has terrorized Italy for many years, began March 11, and is the sensation of the moment. Three hundred and thirty witnesses for the State are to be offered, and six hundred for the defense, though only three hundred and eighty are accepted by the court. The trial is held in the desecrated church of San Francesco, the judges being seated in the sanctuary.—It is believed that the murder of the New York policeman, Petrosino, can be traced to this organization.—A distressing quarrel has broken out between the Italian Catholic newspapers, some of them advocating the complete dropping of the question of the Temporal Power, others insisting on keeping it to the front. From that the controversy has got into other fields, and the papers are accusing each other of Modernism and Modernistic tendencies. The Seminary of Milan and Cardinal Ferrari, the Archbishop, are charged with being affected with the heresy.—The American Academy of Art and the American School of Classical Studies, which hitherto led separate existences in Rome, were united on February 14, and have an endowment fund amounting to almost a million dollars. J. Pierpont Morgan, James Stillman, Henry Frick and other rich Americans have made up the sum.

France.—M. Loutreuil, the son of a peasant, has left \$1,420,000 for the promotion of science in France. To the University \$500,000 are allotted; to the Académie des Sciences \$720,000; to the Pasteur Institute \$20,000, and \$200,000 to a fund for scientific research.—After the fall of the Briand Ministry M. Jonnart, who has been associated with Algeria for the past thirty years, the last ten of which he was Governor General, sent in his resignation, alleging that Parliament was confronted by financial, economic and social problems of the most formidable kind, and declaring that Briand alone could solve them. The resignation of the famous Prefect of Police Lepine is also rumored.

Germany.—Mid-February witnessed a clash of political parties which will have marked influence in the empire, and which already threatens to make Chancellor

von Berthmann-Holweg's difficult task still more trying. In the Prussian House of Parliament occurred between the Conservatives and the National Liberals a wordy war such as has not been heard in the House in years. A tone of injured innocence assumed by the National Liberal leader in answering certain claims made by Conservative members aroused Dr. von Heydebrand, leader of the Conservatives, and in a sharp address he warmly took the opposition party to task for their recent policy. As evidence of their shortcomings, he emphasized their failure in the attempted work of reforming the national finances, their wretched and harmful double dealing with the Socialists, and their despicable methods in the matter of the Hansabund. The lesson he read the National Liberals will not be forgotten soon. The Conservative journals took up the quarrel. Referring to the approaching meeting of the Executive Committee of the party, they unite in a circular announcement which reads like a challenge to battle directed against their former friends in the famous Buelow block. "The difficulties of the actual situation," they say, "as well as the methods pursued by our enemies, will necessitate some changes in our plans. To win out in the approaching struggle (reference is made to next year's elections) it will be well for us not alone to pay close heed to our party interests everywhere, but also, where circumstances advise, to have a fitting settling of accounts with our opponents 'from Bebel to Bassermann.'" As is known, the former is the Socialist leader, the latter of the National Liberals.

Austria-Hungary.—The new Austrian cabinet has won its first triumph in the passing of a bill creating an Italian university faculty of laws. The faculty will be assigned to the Vienna University for the time being, but in a few years it will find its home in some town within the Italian district of the empire. The triumph was made possible through the breaking up of the Slavic Union in the Reichsrath, whose main purpose, the overthrow of Premier Bienerth, seems to have proved unattainable. Confidence is expressed that the dissolution of the union will put an effectual stop to the obstructive tactics pursued by the Slavic group, and that efficient work will now be possible in the Reichsrath.—Before leaving the United States, Count Apponyi expressed a desire to clear up a misapprehension which appeared to exist among Americans as to the relations between Austria and Hungary. He declared Hungary to be an independent kingdom, which has allied itself to Austria, an equally independent and distinct empire, without relinquishing its independence, although some governmental functions are jointly exercised. He said the term "Austro-Hungarian Empire" was misleading, as there is no such territory. The Count maintained that while Hungary strongly insists on her national independence, this does not imply a desire to break from Austria. On the contrary there was a sincere loyalty manifested by Hungarians to the union of the two States.

QUESTIONS OF THE DAY

St. Joseph.

On March 19 the Church celebrates the feast of St. Joseph, who, through his espousal with our Lady, was brought into closer relations with the Trinity and the mystery of man's Redemption than any other saint of God, the Blessed Mother alone excepted. No Catholic, of course, will need to be reminded of the claim to our reverent devotion which the last of the great patriarchs of the old dispensation possesses, a claim which is based especially on his predestination and preparation for the part he had in the sublimest of heaven's mercies to humanity. The very fact of this predestination makes us recognize in the glorious foster-father of the Saviour the exalted quality of the sanctity which ennobled him.

Theologians freely admit the difficulty not merely fittingly to express in words, but to conceive the dignity of the Just man who was chosen to be the unimpeachable witness of the mysteries attending the Incarnation. And yet, one ventures to affirm, it was not solely nor principally because of the glory accruing to him by reason of his intimate association with the mystery of Christ's Incarnation that in our own day St. Joseph has been proclaimed by the Church, her universal Patron. There is another phase of the saintly patriarch's story which better explains this relation he holds in our regard.

Spiritual writers remark the paucity of incidents which sacred history rehearses for us concerning the foster-father of the Redeemer, but they remark, too, how the few brief texts of the Gospels introducing him to our notice seem to focus upon one point. All of them have direct reference to the ideal of the Christian family fully realized in the humble home of Nazareth, where the carpenter Joseph, the husband of Mary and the guardian of her Divine Child, presided as head. Unquestionably, this is because the story of that home supplies a supremely needed model of human character and conduct unsurpassed in the annals of our race. And it is because there is noted in our day a deplorable departure from the ideal of the Christian family, that men are urged to go to Joseph for instruction and for strength to stay the evil.

The thought finds little play in the world to-day, yet its truth is fundamental in the social order—the Christian family must be made what God designed it to be, when He elevated matrimony to the dignity of a sacrament; when He made the Christian home the cradle of the supernatural life of the soul, as well as the cradle of the natural life of the body, and decreed that the Christian parent should look upon his children as a sacred trust confided to his care, as a precious treasure left in his keeping by God, who is the true Father of every immortal soul.

The first and foremost end of every family is to obtain for its members the possession of everlasting life.

The family does not exist merely for the sake of the love of husband and wife; nor for the love of parent and children; nor for the acquisition of worldly place and distinction; nor for the promotion of the business success of children; nor for the material prosperity of nations. Yet how few there are who appear to accept the principle in the strange conditions of modern society! Everywhere one notes with sadness a slackening of the ties which ought to bind the members of the household in close-knit union, and how disorganization, disintegration and extinction of domestic life seem to be the inevitable results of the lowering of the ideal.

Is it not Solomon who said: "I will go and abound in delights, and enjoy good things"? And as he describes the aberrations which turned his wisdom into folly, one fancies almost that he is portraying the characteristic mismanagement and the sinful lack of order and control pervading so many modern households where worldly-mindedness rules. Reasonable and frugal comfort no longer satisfies one; luxuries must surround us, no matter at what cost. To stimulate the desire for sensible enjoyment and to provide the means of gratifying it, men expend their best energies. In consequence, the father is engrossed with business cares by day and with social or political interests at night. The mother is intent upon pleasure or engaged in occupations foreign to her calling. The children—does it surprise one?—grow up almost as perfect strangers to their fathers and mothers, who, in the distracting circle of their own pursuits, can have little or no knowledge of the dispositions, needs and dangers of their offspring. One would gladly shut one's eyes to the wretched consequences of it all, but one cannot; on every side are seen the vicious influences at work.

There is only one power on earth fitted to cope with this widening, growing evil. The ideal which the Catholic Church holds before the world, and the power which she gives for the realizing of that ideal stand out as the sole hope we have for the salvation of the true family spirit among us. To restate that ideal emphatically in the face of the modern turning away from it, with results ruinous to human society, was surely the purpose chiefly in mind when the great patriarch Joseph was proclaimed patron of the universal Church.

The very title proves this. It is one bestowed upon him not because of his royal descent from the kings and patriarchs of Israel, not because of the singular virtues which flowered and fruited in the rich soil of his soul, but because he was the spouse of Mary the Mother of Jesus. His intercessory power is overwhelmingly great because of the dignity resting upon him as the chosen head of the home in Nazareth. We may not go to him with the childlike confidence we are urged to feel in his powerful patronage, without being vividly reminded of the helpful truths bound up in that relation.

The home in Nazareth—what a contrast it presents with the miscalled homes of to-day! There mutual love

and respect ruled; there intimate union with God in prayer was never forgotten; there obedience—perfect, uninterrupted, uncomplaining obedience was the one virtue deemed worthy of special record. No foolishly exaggerated yielding to social forms and worldly ambitions sacrificed the protective love of husband for wife, or subverted the loving acquiescence in that protection on the part of the wife, or made husband and wife unmindful of the tender solicitude due to the growing child.

Surely the picture has its inspiration. Though his ancestors had been prophets, princes and kings, St. Joseph, the humble carpenter, was more glorious than any of his distinguished line, as he lived his life of hard work, content and happy in the quiet routine that marked the story of the Holy Family. And what better lesson should one seek on his feast day? The lamentable slackening of the ties of domesticity among us arises either from ignorance of the beautiful ideal of home and family life inseparably linked with his name, or from a refusal to use the graces which an earnest effort to realize that ideal will assure. Reverent meditation of St. Joseph's life and character will bring light to dissipate the darkness of that ignorance; his powerful intercession, if men and women seek it, will win them the strength needed to walk in the light and to imitate the example he has given.

M. J. O'CONNOR, S.J.

Spanish Politicians with the Church.

The careful student of the present politico-religious situation in Spain will not fail to observe that Spaniards are divided into two opposing camps. In one of these camps are found all those who aim at severing every bond of union with the country's national past, and therefore with the Church and with the Holy See, thus reproducing in Spain the France of Combes and Waldeck-Rousseau. In the other camp are found all those who are struggling to maintain the religious traditions of their fatherland. In the first camp are now grouped the Liberals, the Republicans and the Socialists; in the second gather the Carlists, the Integrists, the Alfonsists and the Conservatives, though not all these are present with the same degree of earnestness and determination.

We shall begin with a brief survey of the nature and aims of each of these factions in our political field, for without it a proper understanding of our politico-religious situation is quite impossible. Let us begin with the Church party.

The Carlists.—They are the truest representation of Spain's religious and political traditions. They consider themselves the modern crusaders, the defenders of the Church against her oppressors and enemies. They are the absolute negation of all Liberalism, and in the history of the nineteenth century they see nothing but a progressive apostasy and a shameful departure from the true national life. For them the proscribed dynasty of Don Carlos, now represented by his son, Don Jaime, is

not only the incarnation of lawfulness and right, but also of religion in all its vitalizing purity. They are more commonly called Traditionalists, a more generic name and less openly antagonistic to the existing order of things.

The Carlists, or Traditionalists, reject the constitutional system and parliamentary supremacy; they detest the so-called "conquests of democracy," such as the jury system, universal suffrage, freedom of worship and of the press, etc. Instead of a constitutional monarchy, in which the king reigns but does not rule, they want a monarchy with no limitation but the law of God, the authority of the Church, and the *fueros* or privileges of each province. Instead of a parliament, they want a Cortes, as in the olden time, where the delegates of the cities granted to the king or withheld from him the tribute that he asked from the nation. Instead of manhood suffrage, they want the people organized as municipalities, towns or guilds, to select and send representatives, as in the United States Congress the Senators represent different States, and not mere fractions of the population of the whole country. Instead of an all-embracing and dominating centralism, they want autonomy and economic and administrative independence for the provinces and municipalities. And, finally, instead of a National Church subject to the State through the annual State allowance for the support of the clergy, they want a Church free from government control in financial matters, and free from the fetters that the present arrangement by Concordat brings with it; for this arrangement gives to the government the power to nominate to bishoprics and other ecclesiastical dignities, thus reducing the clergy to the condition of servants of the government, just because the government pays and supports them.

The Popes, say the Carlists, conferred the patronage, or the privilege of presenting candidates for ecclesiastical positions, upon Catholic monarchs, like Philip II, and they did so in the confident expectation that the power would always be exercised for the good of the Church and the country. But, they add, as soon as the power of presentation passed into the hands of the Liberals, who have been almost always hostile to religion, it has been exercised to reward political services and to win supporters, and has, therefore, lost all right to exist, for it is harmful to religion. If one asks the Carlists how the Church could get on and how the clergy could live if the separation of Church and State in financial matters were brought about, they answer that if the government but restores to the Church in Spain all that it has violently seized, religion will be well supported.

Such, in a general way, is the Carlist or Jaimist or Traditionalist party in its aims and aspirations. The program, as is patent, contains two salient features: (1) A marked tendency to identify the cause of religion with the cause of a certain determined political party; (2) a spirit of bold and rash criticism of the actions of the

bishops. We may add that the Carlists constitute a strong, numerous and well-organized party; their history during the past hundred years is a history of loyalty to conscience and of generous sacrifice; their greatest strength and strongest foothold is among the common people, especially in the Basque provinces and Catalonia, Aragon and Valencia; wherever they are they retain their old fighting spirit, and in spite of all vicissitudes and reverses of fortune, they keep their banner flying and are set on seeing Don Jaime on the throne of Spain.

It cannot be gainsaid, however, that this hope of seeing Don Jaime recognized as king is much stronger in the rank and file of the party than in its leaders. The idea of a third civil war for the realization of their hopes seems to have been completely abandoned. Their very leaders have affirmed most positively, when questioned on the subject, that the Carlists will seize arms only in case of some terrific outburst of anarchy, when the nation calls upon them to preserve the existence of their country as a nation. There was a moment when there was some prospect that the Carlists might have risen successfully against the reigning house. That moment followed the war with the United States and the loss of the colonies; but either none saw the chance or none cared to seize it, for the moment passed and all became tranquil.

The Integrists.—They are a branch torn from the Carlists, from whom they separated in 1891, in the persuasion that the Carlists exalted the dynastic question above religion. Their first leader was Don Ramon Nocedal, a brilliant man with a caustic tongue, a great parliamentary power, an orator of the first order, who, with no weapon but a witty remark or a sarcastic phrase, often parried the thrusts of his opponents or even put them to ignominious flight.

The Integrists are at one with the Carlists in their opposition to Liberalism, radical or moderate, religious, politico-philosophical, or doctrinal; but they differ from them on the question of government, for while the Carlists are for Don Jaime first, last and all the time, the Integrists are perfectly indifferent as to the form of government or the name of the ruler. For them Alfonso and Jaime, a monarchy and a republic, are equally good, provided the integral (that is, entire) body of Catholic belief and practice be treated as of paramount importance. Their doctrinal rigorism is extreme, and at times passes into fanaticism. They brag of their submissiveness to the Pope and to the bishops; but the truth is that the bishops have often been obliged to admonish them for the harshness with which they have censured their fellow Catholics, whom they odiously dub "Liberals," for not sharing their very pronounced views. Aside from this, the Integrists have never been a popular and influential party in Spanish politics. Their membership is largely confined to the clergy, diocesan and regular, who are more commendable for their religious zeal and austere morals than for their prudence and knowledge of the

stern realities of life. Nocedal, who died in 1897, was succeeded by a national committee for the management of the affairs of the party. It has two deputies in parliament and keeps up a daily paper in Madrid, *El Siglo Futuro*, which is its official organ. Three or four newspapers in the provinces support the same cause.

The Alfonsists.—This party is composed of those Catholics who, respecting and obeying the instructions of Pope Leo XIII on recognizing the constituted authorities, whatever they might be, recognize the dynasty of King Alfonso, and purpose to work within legal limits to introduce into the national life and into the laws a spirit less hostile to religion and more favorable to Catholic interests. We hasten to say that the hierarchy, with an exception here and there, are favorable to this purpose, which is so ably and consistently defended by *El Universo*, of Madrid, the official organ of the Alfonsists.

The Conservatives.—For many years the Conservatives have taken turn about with the Liberals in forming Spanish cabinets. They have not made oppressive laws against the Church, nor have they introduced modern innovations against the principles of the Church; but if such happened to be on the statute books when the Conservatives came into power, they have left them there, not doing anything to modify or repeal them. They call their party the "Liberal-Conservative," averring that their liberalism is not religious, but exclusively political, and that they recognize and respect the authority of the Pope and the Church. Since the death of Canovas, and especially since Maura became the recognized chief of the Conservatives, it cannot be denied that the religious and Catholic feature of the party has become more marked; however, this has always been attended by due regard for the Constitution, which, in Article XI, expressly recognizes and tolerates heterodox religious systems. Two of Maura's formally and publicly stated principles will throw additional light upon the Liberal-Conservative policy: "Political right is neither orthodox nor heterodox;" "Thought does not transgress the law."

The Conservatives bend all their energies towards maintaining public order, proper respect for the law and due regard for rights, and towards combating every high-handed infringement of right, public or private. They attack not principles, but their consequences; not doctrine, but deeds. Thus, they let Ferrer's modern school at Barcelona go on, though it was a hotbed of anarchism, and they did nothing until he had been convicted of complicity in the outrages of the "tragic week" of July, 1909.

Two traits characterize the Conservatives. One of these is the high moral tone of their administration when they are in power; and the other is their earnest effort to improve the condition of the working classes. All Spanish legislation for the protection of children, for the inspection of the factories and workshops, for enforcing Sunday rest, for arbitration in case of strikes, for safe-

guarding the working woman, and for other similar sociological ends are to be credited to the Conservatives. It would be a manifest injustice to deny them this honor. In conclusion, Señor Maura and all, or nearly all, the other prominent men of the party are practical Catholics, earnest, upright, able men, respectful children of the Church and champions of order, right and justice.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

A Great Editor

For many years past, conferences or lectures have been the rage in Paris, and there is apparently no sign of any cessation. Everywhere you meet people who are organized for the work, and all sorts of halls are given over to this kind of entertainment. The orators are of all kinds; professional writers, or teachers, or merely amateurs. Some are distinguished for their ability in this particular, others are striving to develop a talent for it, and, of course, some of the questions are interesting, and others the reverse. It is worthy of note that at intervals of four days between them, and in different localities, two series of conferences have been delivered by orators on the same subject, viz., Louis Veuillot, the great Catholic journalist who, from 1840 to 1880, attracted the notice of the public by his incomparable powers as a writer in the cause of Catholicity.

Since he died, twenty-six years ago, Catholics have regarded his name as one of their glorious heritages. But at present, the story of his life is exciting admiration even in quarters which hitherto regarded him with indifference or hatred. Journals that were averse or hostile to religious subjects, have given unbiased accounts of these lectures, which had an added interest in that they were given by the Marquis Ségur, of the French Academy, and Mons. Bellessort, Professor in the University.

The Academy and the University to which these distinguished men belong were, thirty years ago, notorious for their passionate hatred of Louis Veuillot. It was impossible to make the slightest allusion to him without causing irritation. Generally speaking, they affected a contempt for him and scarcely deigned to pronounce his name, which they seemed anxious, if possible, to bury in oblivion. The literature, and the freethinking and sectarian politics of the day, gave evidence also of the same bitter hostility. This hostility, which burned so fiercely for many years was, of course, prompted by antagonism to the cause to which Louis Veuillot had devoted his life, and his manner of fighting increased the hatred with which he was regarded.

He affirmed in their entirety the truths of the Catholic Church, and the rights of the Holy Father. He brought into the fight wit, and power, and eloquence. For the space of forty years he showed himself a brilliant, indefatigable and redoubtable debater. In support of re-

ligious belief, of doctrinal authority, and the civil liberty of the Sovereign Pontiff he, from early youth, began a fight which he continued to his dying day. With unflinching courage and an incomparable sublimity of style, with marvelous talents and a keenness of intellectual perception, he shattered the sophisms and the idols of modern incredulity, and for that his enemies refused to forgive him.

When he began his work, the difficulties which confronted him were enormous. He appeared in the midst of a world which the Revolution had developed. In 1840, it was especially the bourgeois who displayed contempt and hostility for the beliefs and practices of Christianity. The Concordat, which was a religious pact signed by Napoleon, had almost the appearance of an asylum for dullards, a museum where specimens of fashions long out of date were displayed to be treated with indifference, and contempt. Fallen from its ancient prestige and its immemorial rights, the Church produced on the minds of the educated people of those days, the same effect that it now produces on our Radicals and Socialists. In the aristocratic salons, and in the assemblies of the middle classes, people never spoke of the Church except to treat it with derision. The society of that period, which had just seen the old world go to pieces before its eyes, and which understood nothing of the new world that was beginning, never dreamed that the ardor of Christian zeal would ever come again to the front.

The spirit of the times boasted of being the spirit of Voltaire, and Voltaireans of all shades were surprised and angry when they heard words such as these vibrating in their ears: "In the midst of factions of every kind, we belong only to the Church and to our country. Among the things which pass, among the ruins which are caused by this clash of ideas which come and go and come again, we embrace firmly the only things, the only ideas that never die: the Church and the country. Just towards all, submissive to the laws of the country, devoted to the Church, we, free men and Christians, consecrate our life to that authority which alone is worthy of us, and which, rising above the anarchy in which we are plunged, will compel men to recognize its divine origin. We are going forward with the cross in our hand towards the new destiny that is awaiting France." These lines were written in 1842, when Veuillot was twenty-nine years of age. He had just been appointed editor of the *Univers*, which was then a miserable little sheet unknown and without resources. Inconsiderable as it was, nevertheless it gave the signal of the beginning of a great movement. Until then Catholics who had so far only gathered together a few individuals, stood apart from each other and were in many respects, solitary and alone. Thanks to Louis Veuillot, whose talent and ability increased at every moment, the *Univers* became a great rallying centre. It drew up a program calculated to unite the greater part of men of good will. Neces-

sarily it evoked the opposition of the Voltaireans, and a fight was begun which proved to be long and terrible.

We find the description of all this in a remarkable collection of writings of Veuillot, known as his "Mélanges." It consists of twenty-two volumes, all filled with articles inspired by the political occurrences of the day, the different aspects of the religious problem, the literary productions of the period, and very frequently also the topics of the daily press.

In his day there were remarkably brilliant men in the Legislature. Veuillot, by means of the *Univers*, made known to the world the marvelous eloquence of Montalambert. With a vigor which disconcerted the prejudice and hatred of his opponents, with his splendid powers, his cleverness, and his wit, he laid bare the errors, the absence of logic, and the absurdity of the utterances of the orators and politicians of those days. We are indebted to him for a series of living portraits which he left of that period of French history, and also for the splendid tableaux which still seem to preserve all the life of those parliamentary contests. He gave publicity to the pastoral letters of the bishops, the decisions from Rome, the discourses and the works of Catholic laymen. In the long fight against the Italian revolutionists, the defence of the liberty of the Holy Father, the protracted debate in favor of pontifical infallibility, all looked to the *Univers* for support.

Louis Veuillot triumphed both by his natural talent and by his faith and courage. If he had nothing but his quick biting sarcasm, his overwhelming eloquence, his conception of the part the Church must take in human, political, and social matters, if he had not been the possessor of qualities rarely found united in the same man and, yet if he had not received at his birth, and had not cultivated with persevering assiduity his remarkable style, he would have been without the chief instrument which enabled him to bring all his great resources into play.

That superiority, which is the distinction of a great writer, is to-day accorded to Louis Veuillot. To show the consideration which now is accorded him, I may cite only a few lines from an essay by the eminent literary critic, Jules Lemaitre, published about fifteen years ago. Lemaitre entertains the most respectful sentiments for the Church, and is always ready to attack the Free-thinkers, but, unfortunately, he is not a believer. Nevertheless he furnishes us an instance of the homage which he offers to the memory of the great Catholic journalist: "Among the writers who count, Veuillot seems to me the one who is the greatest in keeping the traditions of our language. While at the same time remaining one of the freest and most individualistic in his choice of speech, his incredible suppleness of expression, his marvelous diversity of style, which ranges from clear lucid expositions to short, spicy sentences, full of meat, then adopting the condensed original style of the logician, or the periodical method of the great orator,

and finally displaying the grace, that almost defies analysis, of poetic expression. In brief, he seems to me to have centered in himself the whole gamut of language, possessing at the same time a grand sweep of phrase, as well as a clear transparent luminousness which very few are able to attain."

His talent was innate. It began to show itself in his early youth, and was laboriously developed in a way that reflects upon him the greatest credit. He was the son of a poor master-cooper, and was acquainted with poverty and hunger. He contrived to get some instruction while working hard throughout his boyhood to support his brother and two sisters. His brother, Eugene Veuillot, who was his associate in all his labors and combats, has told us this story in his work of three volumes. Eugene Veuillot, who died six years ago, was himself a remarkable writer, and later on will be paid the honor due him. It was the books of Eugene that enabled the Marquis de Ségur and Mons. Bellessort, to whom I have already referred, to describe the more distinguished brother. Ségur has in his family many souvenirs of Louis Veuillot, and Bellessort, who has paid to Veuillot the tribute of eloquent admiration, is a member of the University which the Catholic journalist was compelled so often to attack.

EUGENE TAVERNIER.

Associate Editor *Univers*.

IN MISSION FIELDS

The grotto of Lourdes is not the only sacred spot in the world where the frequency of miraculous cures recalls the wonders of the apostolic age, serving to the Christian at least as a reminder that the hand of the Lord is not shortened and that He is ever wonderful in His saints. The following impression of the exposition of the body of St. Francis Xavier, which closed recently in Goa, is well worth reproducing from the *Times of India* for our readers:

"A silver sarcophagus in a dimly lighted church with slanting rays of light from high windows picking out the gold ornamentation and here and there reflecting themselves in set gems, emerald, ruby, turquoise and topaz. A long line of people of every caste and creed, the well-dressed side by side with the ragged, moving in a gigantic sinuous file towards the shrine, devoutly, silently, passing around the glass-panelled coffin, gazing with eyes of desire at the sleeping saint, some with curiosity, others with wonder, all with faith pulsating in every gesture, every glance. Not the shrine in its gorgeous gold and gems is the lodestone, they heed it not, but the shrunken mummy-like figure of the man who three hundred and sixty years ago was hardly more than "a voice crying in the wilderness," and now in the grimness of death draws this multitude from the furthest parts of India. To them he is a healer, gifted with divine power, the mere touch of whose garment can make them whole, and as the sick, the maimed and the halt are held up to kiss his feet,

eager hands hold up handkerchiefs, ribbons, rags and even pieces of bread to be sanctified by a touch.

"Here a native woman, clad in nun-like white draperies, lays her babe by the coffin, pressing the tiny wizened fingers against the glass in mute appeal to the dead to aid the living, a strange meeting of the life that was so many years ago and the life just at the dawn; there an old man tottering with palsy, upheld by the hands of a son or daughter, kisses with ecstasy the feet of the saint, lingering with looks of love and reverence, grasping to his breast the rag that has touched the dead body, until he is gently pushed along by the kindly priests to make room for others. Amongst the most eager is an old Brahmin leaning on his stick, who finding his own gods deaf to his prayers, or perchance, asleep like Baal, comes to invoke the aid of the Apostle of the Great White God, a Deity who recognizes no limitation of creed or caste, but gives unsparingly His gifts to all alike, even to the sweeper woman who passes along with a brood of brown bare little children to get her share of the Guru's blessing. So pass the young and old, the strong and feeble, the sick and infirm, some with faces of ecstasy, some with bowed head and tears, all certain of answered appeals, before the dead who sees them not, hears them not, but sleeps on in immutable calm.

"Every quarter of an hour the big doors are flung open and a surging multitude enters amid a Babel of tongues and the vociferous cries of the order-keeping military officials; then the doors are closed again on the greater crowd without, awaiting their turn to enter, and all subsides into a buzzing as of a hive of bees, broken only by the wail of an infant and the crooning sound of the mother hushing it to sleep. One by one all are marshalled into a never-ending serpentine line, passing the bier at about twenty per minute, the priests with infinite patience aiding the lame and infirm, lifting little ones up for the devotional kiss, bringing wee babes in their arms out of the crowd, placing the cere cloth on eyes, brow and mouth of each suppliant in sign of the Cross, touching the saint with innumerable rosaries, crucifixes and other mementoes held out by the faith-inspired devotees. As the twilight comes, deepening the mysterious gloom of the church, the bier lighted by flickering wax tapers in silver candelabra—symbols of the life around which burns out its short allotted time blown about by breaths of circumstance—the long line of shadowy figures kneeling or in procession, are the only points that catch the eye until the doors are closed and night adds silence to the silence of death, and one goes away realizing the simple faith and reverence that evoked the words 'Great is thy faith, be it unto thee even as thou wilt.'

"The final day ends with a pæan of praise, a long procession of priests, seminarists and acolytes fills the church and the Patriarch entering in state kneels in prayer before the shrine in his robe and train of rose silk with a rose skull cap on the bearded dignified head, kneeling before the high altar with hands outstretched to the gorgeous symbolism and golden statue of St. Ignatius Loyola. He looks like a Pope or Doge of mediaeval days, the emblem of a faith that has ruled the world for nearly two thousand years.

"High pontifical Mass with choirs chanting in

alternation, followed by the locking up of the coffin with triple keys, and the crowd pours out into the sunshine amid the green glades and shimmering white churches, leaving nature to her sway over long deserted Goa and the Saint to his long, long vigil in the Church of Bom Jesus."

CORRESPONDENCE

Conditions in Holland

AMSTERDAM, FEB. 25, 1911.

The Catholics of Holland are scattered throughout the different provinces in a very uneven fashion. Though there is frequent mention of the Catholic Provinces and Protestant Provinces, the former are those of Brabant and Limburg—both of them in the south; the latter, in the north, are Zeeland, Utrecht, Gelderland, Overryssel, Drenthe, Groningen, and Friesland. But the population of the Catholic Provinces is not exclusively Catholic, nor is that of the other provinces exclusively Protestant. In Brabant and Limburg, the mass of the population is still Catholic, although latterly many non-Catholics have come for employment to the factories of Brabant. In Zeeland, Utrecht, Gelderland, and Overryssel, Catholics are numerous, but the majority of the population is Protestant. In Drenthe, Groningen and Friesland, they are still less numerous than in the five other provinces.

The relations between Catholics and Protestants in public and social life are generally amicable. But that does not do away with a considerable antipathy against Catholics. This dislike is most noticeable in a faction of Orthodox Protestants, who are known by the name of "Historic Christians." They never let an occasion slip to sow the seed of mistrust and hatred towards their Catholic compatriots. The domination of Rome is the nightmare which haunts them continually, and that is why in every possible manner, they are sounding the trumpet in their newspapers with the hope that the Roman city in Holland will see its wall crumble, as did the walls of Jericho. Happily the number of these Anti-Papists is very small, and their hostility towards Rome is not approved of by the rest of their religious brethren. Nevertheless the disposition of many of the Protestants with regard to Catholics, is not altogether what one would like, especially in politics. They cannot make open war against Catholics, but very often their mistrust, with regard to Rome, makes it extremely difficult for them to vote for a Catholic candidate. When the circumstances in a mixed district are of such a nature that a Catholic candidate instead of a Protestant candidate has been proposed, many of them, when there is a second ballot, prefer not to vote rather than to sustain the Catholic aspirant. But these occasions are rare, so that it does not do much harm to the alliance which now exists between the two Christian parties.

Another characteristic of the social situation is the following: The oppression of Catholics during the seventeenth and eighteenth centuries had its result. Even during the nineteenth century, Catholics were excluded from the different offices whose functionaries were Government appointees. In order to bring out this injustice, statistics have been frequently published, and in the last few months renewed efforts have been made in that direction. Almost every day the Catholic papers publish a short list which shows invariably that out of

twenty, thirty, and forty officials, there are only two, three or four Catholics. Even in places where the Catholics constitute the majority this is shown to be the case. It is true that this situation does not affect exclusively the relations of Catholics towards Protestants, for among these functionaries there are probably very many who do not practise any religion at all. Nevertheless, this does not conflict with the fact that the situation is very unfavorable for Catholics when compared to the rest of the inhabitants of the country. So much for public social life.

As regards private relations, there is scarcely any friction between the Catholics and Protestants. Generally, Catholics, in the choice of their friends and those whom they patronize in commerce, prefer Catholics. Nevertheless, they are very friendly with their Protestant compatriots. This, naturally, is a great help to preserve peace and concord in private life, but on the other hand it has many drawbacks. Very often mixed marriages result. At present the evil shows signs of increasing. Already the ecclesiastical authorities have taken measures to put a check to it, but without much result. It is especially in the large cities that mixed marriages are so frequent, and the situation has become alarming. In other respects, however, the religious situation of Catholics is excellent.

The ecclesiastical hierarchy dates from 1853, when the country was divided into five dioceses. First comes the Diocese of Utrecht, which comprises the Provinces of Utrecht, the greater part of Gelderland, Overijssel, Drenthe, Friesland, and Groningen. The second is Haarlem, which embraces the northern and southern parts of Holland, and the islands of Zeeland. Third, the Diocese of Breda, which takes in the western parts of the Province of Brabant and that part of Zeeland which does not belong to the Diocese of Haarlem. Fourth, the Diocese of Hertogenbosch, which comprises the greatest part of Brabant. Fifth, the Diocese of Roermond, which includes the whole of the Province of Limburg.

The Ecclesiastical organization of these dioceses is nearly all that one could desire. In each there are two seminaries, and a clergy which, in many respects can be regarded as a model, although, naturally, as everywhere else, there are among them individuals who have characteristics or methods of action which are not conducive to success in the exercise of their ministry. In general however, their moral and religious life is irreproachable, and their devotion to duty without bounds. Modernism or any other analogous absurdity is unknown. The priests in general are respected by their flocks, and exercise a good influence on the moral and religious life of the country. In the parishes of the north, especially in Groningen and Friesland, where Catholics are less numerous, there are many villages which have no Catholic Church, hence, many of the faithful have to walk three or four hours or more to hear Mass. In the Catholic Provinces each village of any size, of course, has its church. The cities have generally at least one church, but the great majority of them have two or three, sometimes more. Amsterdam, for example, has twenty; Rotterdam, twelve. Moreover, in these two cities there are many chapels and oratories, more or less public. The greater part of the churches in the cities and villages of the Protestant Provinces are relatively new, because they have been built only since 1853. The ancient churches of the Catholics were confiscated by the Reformers of the sixteenth century, and

are still in Protestant hands. When freedom of worship was accorded, especially when the ecclesiastical hierarchy was reestablished, Catholics needed churches, and because the Protestants were unwilling to surrender those which had been confiscated, new ones had to be built. The same happened with regard to the schools, which were erected at the cost of many pecuniary sacrifices. The attendance at the churches, especially on Sunday, is excellent. Two and three, or more Masses are celebrated, and on great festivals or Sundays, the sacred edifices are crowded. Indeed, people who come from Catholic countries, especially France and Italy, are often astonished to see so much faith in a Protestant country. It is true that the irreligious spirit which is everywhere felt in Europe, has not passed over Holland without affecting it to some extent, especially in the great cities. Among young men especially there is lack of devotion, and they are not as prompt to fulfil their religious duties as were their fathers before them. Nevertheless, we are well satisfied with the faith and zeal of the Dutch Catholics.

BATAVUS.

The Philippine Leper Colony.

CULIÓN, January 19, 1911.

The arrival of Father José Tarragó to assist me in the spiritual administration of the leper colony gives me the much desired opportunity to describe somewhat in detail what the government has already done, and proposes to do in the near future, for the care and relief of the most wretched part of the population of this archipelago.

It is quite well known that leprosy is a repugnant and filthy disease, general in the Philippines, and, as far as experience teaches, incurable; and I am satisfied that under certain conditions it is highly contagious. It seems to me that one of the principal conditions for its spread in these islands is the custom of the people to go barefoot; for the footprints of a leper are bound to bear traces of blood or pus, and these are ready to inoculate the first one with some abrasion of the skin who happens to come in contact with them. I am also of the opinion that the saliva, the perspiration and other secretions of a leper furnish many occasions for communicating the dreadful malady. It was, doubtless, with the intention of checking the disease that in other times and countries steps were taken to segregate the lepers and to prevent their free intercourse with those not similarly affected. Thus, under the Spanish domination, there were several hospitals for the exclusive care of lepers, notably those of Cebú and Camarines, and especially that of St. Lazarus in Manila, which alone harbored one hundred and fifty-two victims in 1897.

When the American flag was raised over these islands the new government displayed at the outset a praiseworthy interest in all that concerned sanitation and the public health; and the lepers, who were at that time scattered over all parts of the archipelago, demanded and received special attention. After a careful study of the situation, the government decided upon a leper colony on the island of Culión, and with that end in view, bought out the planters already established on the island and obliged them to withdraw from it. Then followed the erection of the new and solidly constructed buildings, with every convenience for the proposed work that experience and study could suggest. The attendant expense, it is needless to say, was very considerable. Next came

a severe decree forbidding the concealment of lepers or the hindrance of their removal to Culi6n.

This whole colony, whether viewed from the Leper Port to the southeast, or from Balala to the northeast, presents a most pleasing panorama; for from the southeast the church appears like a castle, with its turrets, one of which serves as a lighthouse, and grouped about it are cottages for the lepers and the new hospital, with its long arcades connecting the different departments. The view from Balala is even more picturesque, for one sees not only the church, but also a cluster of cottages and the old hospital for men, and two roadways, one close to sea-level and the other well up on the promontory. These roads both lead to Balala and, in fact, unite and form one. Their point of union marks the limit beyond which the lepers are not permitted to go. Each of these roadways is to have a frolley line with a cleverly contrived elevator, by which the cars can be raised to the one or lowered to the other. The lepers will then be saved the trouble of conveying to the general stores from the fork in the road the weekly supply of wood and rice and other necessities.

The ingenious way in which a Chinese merchant succeeds in dealing with the lepers without violating the segregation law may be of interest. He has established himself on the very line of demarcation, where he does a thriving business. His building, which is of flimsy stuff, opens on the leper reservation, and there his prospective customers see his stock at a distance and decide on their purchases. They pay in coin, which they cast into a basin containing a disinfectant, and their purchases are tossed out to them.

The town of Balala is a little under three-quarters of a mile from the leper colony. It is a pretty place, perched on a bluff, and affords a fine sea view. It is the residence of the government officers of the colony, of the chaplains, and of the Sisters of St. Paul of Chartres, who have charge of the hospital, as well as of about one hundred and fifty employees who are without the fatal taint.

The island of Culi6n lies about eight degrees north of the equator, in longitude 110 degrees east of Greenwich, and has an area of 153 square miles. Its surface is somewhat rolling or hilly, but the buildings have been put up on level ground. The church is of stone and is on a hillock. It is surrounded by a stone wall, for in former days it sometimes served as a fortress against the Mohammedan Moros, who used to venture out on piratical excursions. There still remain near it a couple of ancient cannon which have seen better (and more strenuous) days.

One of the first cares of the government after establishing the colony was to provide an abundant water supply. On a nearby hill there is a large reservoir, to which the water is raised by a gasoline pump, and another source is found in a small stream, which is drawn upon for laundry work, sprinkling and bathing. The patients bathe frequently and sedulously launder their clothes, the result being that, in spite of the bandages which many wear, their appearance does not excite unpleasant sensations.

The number of lepers now in the colony is one thousand and eight hundred, all natives with the exception of two Spaniards and one American, who, by the way, is said to be an expert electrician. The general condition of all is highly satisfactory. Only about a dozen are so afflicted as to be objects almost of horror; but there are many whose hands and feet show the ravages of

the disease. One of the chief remedies, or, rather, palliatives, in use is the oil of chaolmoogra, a local plant; the x-rays, from which so much was expected, are now rarely applied.

The lepers are very well cared for. In the beginning the deaths averaged one hundred and fifty a month, whereas now they are from twelve to fifteen. There meals a day are provided. In the morning the patients receive their national dish of boiled rice with coffee and milk, with chocolate in its stead on Sundays. Beef is served twice a week. A monthly allowance of one dollar in cash is made to each.

The colony has its own municipal government, composed of lepers. It consists of a president, a vice-president and eight counselors, with a police force made up of a lieutenant, a sergeant, a corporal, and seventeen policemen. There is also a band of nineteen pieces, not to mention an orchestra and a church choir. The government director, who resides in Balala, is justice of the peace, captain of the port, provincial physician, and chief of police. About every three weeks, a steamer touches at Balala, and thus affords pretty frequent communication with Manila and the rest of the outside world.

When the colony was in the formative period, the government, knowing that most of the patients would be Catholics, requested that a Jesuit Father should be appointed chaplain, and thus, on March 16, 1906, I came to Culi6n. Not one of my prospective parishioners had yet appeared. On the twenty-fifth of the following May, four Sisters of St. Paul of Chartres arrived to take charge of the hospital. The government was so pleased with their services that it requested and obtained two more Sisters to help in the work, which was altogether too much for four. These devoted religious, who are true heroines, have general care of the three hospitals and look after the neatness of the garments and bed-clothes of the patients. A part of their duty is also to attend to the administration of the medicines at the proper times. About two hundred patients are thus cared for. The Sisters do incalculable good, for they are true mothers to the patients, especially to the children and girls whom the dire disease has exiled here.

When the colony was first established there were several causes of disorder which, happily, no longer exist, at least in the same degree. First, there was the liberty to roam at will over the reservation; then there was the scandalous example of certain patients of evil life; add to this that some were far from home and friends, and that the days hung heavy on their hands. These were enough, but for a time an anti-Catholic wave passed over the colony and made some impression. Doctor Clemens, the physician now in charge, has made some very prudent regulations, which have been most helpful in stamping out the evils of the earlier days. We have sodalities for the different sexes and ages, beginning with the children who have yet to make their First Communion, and ending with the married people. The feast days are celebrated with all possible solemnity, including, naturally, a procession in the open with prayers and hymns.

I found the church quite dismantled. Except the bare walls, we had nothing but a confessional and a battered pulpit; even the altar had disappeared. The government agreed to make all the needed repairs, but before these had all been made a cyclone carried away a part of the roof. We now have a bell, which was presented to us by some Americans. In fair weather we have devotions in the church, which, by the way, is too small for the congrega-

tion; but I celebrate Mass in the hospital, where the bed-ridden can assist. The beds of the communicants are so arranged that it is not necessary to pass between them while I am vested, and therefore I run no risk of infecting the robes, which, of course, could not be disinfected without being destroyed.

MANUEL VALLES, S.J.

First Mass of a Chinese Priest.

It is a day of general rejoicing when a young Levite crowned with the honor of priesthood returns to his native parish to offer for the first time the Unbloody Sacrifice in the spot where, as a child, he learned his first lessons in serving and loving God. His kindred, his childhood friends, sympathetic and interested parishioners, all unite in wishing him length of days and wealth of blessings as they kneel for his blessing and crave a remembrance at the altar. So it is where venerable Catholic tradition survives and where the spirit of faith has been long entrenched in the hearts and lives of the people.

But what of China? There the prevailing tradition has so little in common with the Church, and the faithful, in spite of the labors and zeal of the missionaries, are so few and so scattered that if such an event as a First Mass were to take place, we wonder how it would be regarded. And now comes Father Nissen, a missionary stationed at Sien-hsien, China, and tells us just how the people of his mission celebrated the home-coming of a recently ordained priest. And this is what he says:

"It was a red-letter day for the mission of Southeast Tcheli when Bishop Maquet raised six young Chinese to the priesthood. Formed and educated by the mission, they come to swell the ranks of the native secular clergy, whose increase in numbers is so dear to our hearts. It is a long and difficult work to prepare a native for the sacred ministry. Discouragement, incapacity, illness, and a thousand other obstacles come to thin the number of our prospective native priests. It remains true, however, that those who persevere to the end of the seminary course have given solid proofs of their piety and of the certainty of their vocation to the ecclesiastical state.

"Two of the newly ordained priests belonged to my district, and they owed to my predecessor, Father Badoix, their early training in the ways of piety. One of them, Father Kai, is a native of the village of Jenn-kiou, and there I assisted him when he first went unto the altar of God. I set out for Sien-hsien in great state, riding in a cart drawn by a pair of mettlesome mules and attended by an imposing cavalcade of villagers. Torrential rains had transformed the country roads into ribbons of soft clay, fair enough to look upon, but so sticky that the mules soon dropped their airy ways and plodded along with great sedateness, two moving monuments of mud. Another shower descended. It drenched us, but did not dampen our ardor, for we were by that time nearing the village where we were to meet the young priest, who was to arrive by another route. Just then a discharge of cannon crackers and a volley from some prehistoric muskets told us in language plainer than words that the great Expected had reached the village. Shortly after, a company of some forty horsemen started from the village to meet us and to conduct us with all honor to the modest dwelling which had been prepared for the "visiting clergy," namely, myself. The whole village was in commotion.

"Believers and unbelievers, old and young, men and women, took an active, demonstrative and noisy part in

the proceedings. When I was in the presence of Father Kai, he and I had a little contest on the question of precedence. He wished to yield to the aged missionary, and I insisted on giving the place of honor to him, but we finally compromised and proceeded to the church, where I made a short address and Father Kai gave his blessing to the multitude which crowded into the sacred edifice.

"On the following day the people from the neighboring villages came in troops to assist at the First Mass. Outside the church was stationed a band—such a band as only China can muster, where drums, fifes, gongs, cymbals and various string instruments strove for the mastery, while the musicians perspired and the good country people lost themselves in an ecstasy of delight. My choir, my Chinese choir, acquitted themselves very creditably at the High Mass. If I have to admit that I have not copied exactly the methods of the Paris Conservatory of Music, I have, nevertheless, a choir and an organist. That organist is a treasure. As the Chinese have good memories, I taught him to hum several simple accompaniments and then pointed out the proper keys on the harmonium; with a month's practice he was ready for his work, and is now indispensable.

"Father Kai preached for about an hour. He belongs to a large and widely connected family, and his relatives were present in a body to receive Holy Communion from his hands. After the Mass came the solemn salutation of the new priest. This is used only towards one's parents, a mandarin or a priest. During this long and striking ceremony, the band discoursed the most pleasing numbers of its repertoire, and the people followed with closest attention every detail of the function.

"The pagan friends of the family displayed a lively interest in the great event and wished to contribute to the celebration by giving the most convincing test of their good will, namely, by hiring some actors or some sleight-of-hand performers or a professional story teller; but, though their sentiments were appreciated, their kind offer was declined.

"Thus the long summer day drew to a close, and all too soon for the good people of Jenn-kiou and their friends from other villages. And here I might stop, but I must mention Father Kai's first sick call. It came the day after the solemn celebration in his native town. Now it chanced that there were highwaymen not so far from the village, and therefore the roads were unsafe for travelers, and the young priest sallied forth in the midst of an armed escort as a protection against violence and possibly murder. But this is China."

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A fund started recently in Buenos Aires by Mr. James Begg, has now reached the total of \$85,000 paper currency. Invested at 6% this fund will produce a substantial sum which is to be placed at the disposal of the "British and American Benevolent Society," and devoted to the relief of distress among the aged and infirm of the English speaking communities in the city.

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The Government of Ecuador has refused to ratify the award of King Alfonso XIII *in re* the Ecuador-Peru frontier dispute. In this Ecuador has followed the precedent of Bolivia which rejected the award of the Argentine Government *in re* the Peru-Bolivian dispute, which has just been arranged. War between Peru and Ecuador is regarded as imminent, but as the latter government is notoriously insolvent, it is not easy to see how a campaign is to be financed to success.

A M E R I C A

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"Il Santo."

The death of Antonio Fogazzaro last week has revived momentarily the dying interest of the public in "Il Santo," a book which was placed upon the Index on its appearance some five years ago. The Modernists needed a saint; he was not discoverable among sublunary realities; in lieu, therefore, of a concrete embodiment of their notions of sanctity, they were content to have the artist among them cast their ideas into the form of fiction. "The Saint" was welcomed in all quarters except that of the Catholic Church; there it was banned, much to the pain and disedification of all true enemies of the Church. In the notices of the author's death and in the commentaries on his life and work which are appearing in literary journals we can see how hearts are alienated and cut to the quick by the uncompromising and suicidal intolerance of Rome, hearts which we never suspected were possessed with the slightest concern about the welfare of the Catholic Church. It is a rare opportunity to observe the cant and hypocrisy of writers who are forever imputing these vices to the sincere followers of religion.

Fogazzaro's "Saint" is a theatric saint done in the best manner of Hall Caine or Marie Corelli. It takes more than a subtle student in emotions to analyze the spiritual experiences of a true saint. The psychology of holiness is quite outside and beyond the perky note-book investigations and midnight fevers of a popular novelist. Fogazzaro's "Saint" would appear very incongruous and ill at ease, indeed, in the company of such reformers as Philip Neri, Teresa, John of the Cross, Catherine of Siena, Charles Borromeo, or Ignatius Loyola. The best proof of this, perhaps, is the startling popularity of Fogazzaro's "Saint" among persons who have not the slightest curiosity or interest in the others. Reformers like the latter are not of the kind that recommends itself to the Modernist mind. The Modernist "saint" spends much time in describing the narrow views and selfish

intrigues of ecclesiastical superiors, a most uncharitable occupation for a saint; he tells his followers to carry out their peculiar tenets in secret, not to sign their names to their pamphlets and articles and works, lest Rome should denounce them, a rather dishonest course for either a saint or a sinner. The "saint" does and says and teaches many things, in the contemplation of which the saints we know of would shudder; we cannot name them all; but his fundamental doctrine, the one which makes him so lovable to non-Catholics, the one which makes him so different from the saints of history, is that dogma is of very little worth, that it makes no difference what we believe, or whether we believe or not, so long as we live upright lives.

It is like saying that it makes no difference what we eat, or whether we eat or not, so long as we keep strong. The Modernist "saint" is in this at one with all modern Protestantism and unfaith, that, contrary to the real saints, he belittles the importance of dogmatic belief, and urges the claims of conduct and practice over those of doctrine; as if one's conduct were independent of and separate from one's views. So might we urge a builder to ply his trade and forget mechanical laws. Right thinking is, in the supernatural life of the Church, the essential preamble and condition of right acting. This is also a natural law of supreme import. The certain revenge of this outraged law, which makes correct conduct depend upon the apprehension of the truth, is the ultimate crumbling away of the most elaborately delicate moral structures under the stress and burden of life. Misguided generosity and enthusiasm in the pursuit of practical ideals, to the forgetfulness of wisdom, have strewn history, past and present, with spiritual failures sadder and more tragic than any that have waited upon the selfish treasons of the gross and the worldly-minded.

Guarding the Border.

It may not be historically exact to attribute to General Sheridan the remark about owning property in Texas and elsewhere, and preferring to lease the Texas holdings, but it is true, nevertheless, that somewhat turbulent elements are likely to appear in border towns. Bold and adventurous spirits are drawn from the more sedate and prosaic East, where dignified composure may almost assume the guise of listlessness, to those distant regions which fancy decks with attractions that often turn out to be like the mirage of the desert, unreal, airy, evanescent.

In its present condition, without the help of artificial irrigation, the zone on both sides of the geographical boundary between the United States and Mexico does not lend itself kindly to agricultural activity, nor does it stand ready to make a suitable return in kind to the horticulturist. Hence, the population, which at best is sparse, is centered at a few points, such as El Paso, Texas, and Nogales, Arizona, while there are vast

stretches along the fourteen-hundred-mile border where there is no sign of human habitation. Such a country, where cattle, and even sheep, sometimes suffer for pasturage and water, is an ideal refuge for those who, for reasons best known to themselves, shun the great centers of population and love the retirement that a less than half-inhabited district affords. The dull monotony of the sheep herder's existence and the wild freedom of the cattle range must of themselves have a marked effect upon those who lead such lives; and, therefore, when an occasion of extraordinary excitement makes its appearance, there is bound to be some sort of upheaval.

What more natural than that daring spirits, hearing of the uprising in Mexico, should from sheer love of adventure dash across the Rio Grande and make common cause with the insurgents? Could they be expected to weigh the merits of the cause which they might undertake to support? Rides wearisome even to a cowboy, rations poor and insufficient even to his far from fastidious appetite, and risks of inglorious death behind an adobe wall soon take the "poetry" out of the enterprise; but, in the meantime, the neutrality laws suffer, our "great and good friend" is put to inconvenience, and the United States, represented by some soldiers of fortune, some boisterous youngsters, and some lovers of hazard and danger, seems to take on the air of fostering the insurrection. A proper regard for our national dignity demands that all reasonable precautions be taken by the Federal Government to prevent our citizens from busying themselves too earnestly with the household affairs of our neighbors.

Religion and Government

As far as religion is concerned, it makes no difference whether at the head of the government stands a man in an ermine mantle and crowned with gold, or in a frock coat and a silk hat, or in a blouse and a liberty cap. A recent caller on the illustrious President of Andorra, that little corner of Spain lost in the hills, found his Excellency busy in the barn with a flail in his hands. Why, then, we may ask, are some good Portuguese so perturbed at sight of the Portuguese republic? Was their wretched monarchy such a success in promoting the material and intellectual welfare of the country that it cannot be replaced? The fact is that the royal financiers had long been accustomed to look for an annual deficit; their one concern was how considerable it was to be. While the chosen few were men who had made a university course, three-fourths of the population did not know their letters and hardly cared to learn them. Portugal, once so famed for its missionary spirit and for the many vocations to the religious life, has not, of late years, furnished all the missionaries for the pitiful remains of what was once a colonial empire. Even at home, foreigners were numerous among the handful of religious that were permitted to live but hardly to move. In a word, a sort of

stagnation seemed to have settled down upon the national life, like a fog that hides the sun at midday.

Even though they had nothing to do with effecting the change, why do not the bulk of the people accept what their quondam king accepted, and set about profiting by the turn that events have taken? This their bishops have advised, yet we hear vague rumors of monarchist plots and schemes to restore the old order. The one obvious conclusion to be drawn is that many must find in the new order a falling away from governmental ideals instead of a short though painful step toward improvement. They must have their misgivings about the future; they must see very little in the present to assure them of the blessings of liberty which were sung and shouted in every tune and tone when the republic was proclaimed. Those Portuguese are not utterly stupid, though some may be blindly and fanatically attached to this or that régime, to this or that ruler. They know the monarchist officials, and, in truth, they seem to have been a sorry lot; but they also know those who are now posing as loud-mouthed friends of the people. They know that in Portugal, republicanism has been identified with irreligion, with blasphemy, with coarse invective against things sacred; and they know that, during the Holy Week of 1910, the Republicans held in the very capital and under the eyes of the royal ministers a shameless parody of it, to which they vauntingly gave the name of "Lay Week."

And recalling the things that were then said against religion and morals by those who are now presiding over the destinies of the country, the God-fearing and religion-loving people, who are still numerous though not in the spot-light, seem to say that though the monarchy was not much, it was better than what is now seen or promised. A rule of liberty which shows itself by tearing the crucifix and the pictures of the saints from the school and the hospital ward, in forbidding free entrance to them to the priests, and in driving out of the country the few religious in it, does not appeal to the average Catholic as the best to be had or as any improvement on what he knew under the Braganzas. Not the system but the people at the head of the system must determine its acceptability. In this the Braga administration has not stood the test.

"It's an Ill Wind"

From time to time the Mexican newspapers chronicle acts of what they call "caciquismo," that is, tyranny and despotism on the part of some government official. To such acts are traceable certain popular outbreaks, like that which occurred a few months ago in Yucatan and ended with a few executions and a great many commitments to the Federal prison-fortress of San Juan de Ulua near Veracruz. And whatever sympathy the present Madero movement may have found in some Mexicans may be put down to the credit (or discredit) of

petty politicians, invested with office and dazzled by their own splendor, who have exercised kingly prerogatives in the half-acre lot where they held sway.

Now and then the government has intervened and, after many and bitter complaints, has relieved the long-suffering people from the vexations of a kinglet by summarily reducing him to the ranks. This happened recently with a local dignitary in the town of Encarnacion de Diaz, who had harassed the citizens in many ways and finally disgusted everybody by publicly boxing his wife's ears, "because," as it was stated in the public press, "she was not like him, a hyena." But, oftener than not, many acts of petty tyranny and vulgarity were permitted to go unpunished and even unnoticed.

On this side of the Rio Grande, where public servants are called to account on the platform and in the press it is somewhat difficult to appreciate the distance between El Paso, Texas, and Ciudad Juarez, Mexico, which are separated by the Rio Grande and by leagues of national traits. When General Diaz rose to power, he was attended by many stars of less magnitude, some being well-nigh invisible to the naked eye. These stars, however, were provided with orbits in due time and there they have continued to revolve, through the far-reaching influence of the great central luminary. Some of them, as time wore on, faded away and disappeared; others ceased to shine, even with borrowed light; but there remained for all a share of the deference and obedience shown to the great Diaz. But the complaints against the oppression practiced by local despots have become more numerous and more insistent; they have reached not only the ears but also the intelligence of the government. The effect promises to be salutary, for, judging by events in Jalisco and Chihuahua, certain public functionaries who came into power with Diaz or through Diaz and have long outlived their usefulness, are likely to taste soon the sweets of private life to which their incapacity gives them a clear title. A general house-cleaning on the lines of sweeping political past-perfects into the rubbish heap will do much towards restoring the prestige of the great Mexican who has brought order out of the chaos of Mexico's social and economic life.

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A distinguished publicist and man of affairs who has finished a tour of Spain, during which he visited nearly every province and spoke in all the principal cities and in many towns, is again at his editorial desk in Saragossa. From there he sends AMERICA a summary of his observations as far as they affect Catholics in politics and their relations with the Church. Señor Norberto Torcal's presentation of Spain's political condition as it now is will undoubtedly throw much light on the subject, and will clear away many difficulties that suggest themselves to the average reader in the United States. His article deserves careful perusal.

A Mere Coincidence

The palace of Necessidades in Lisbon, where the boy-king Manoel was playing "bridge" with some of his courtiers when the cannon-balls from his own fleet at anchor in the Tagus began to boom over his head and hurl themselves against the thick walls of masonry, has a long history in which poignant grief and bloody deeds and sudden death have had their share. The name itself is significant. Long, long ago, nobody knows when, some devout soul raised on a little hillock a humble shrine which he dedicated to Our Lady of Adversities, for his pious aim was to invite to the modest sanctuary all victims of misfortune, that they might there call upon their compassionate Mother's help. Now, pitiless time, which spares no creature, dealt harshly with the shrine, and it began to crumble away when there were no willing hands prompted by grateful hearts to stay the ruin. Yet the name remained. The hill of "misfortunes," as the Portuguese word, *necessidades*, is properly rendered in this connection, showed only an unlovely heap of rubbish, all that was left of the little place of pilgrimage; but the site was charming, and there, back in the fifties of the eighteenth century, King Joao V determined to build him a palace. But untoward political forces were brought to bear upon Portugal. France, Spain and Great Britain took turns in bestowing attention upon the little kingdom, and the palace grew slowly. In fact, all of a hundred years had sped by before Maria da Gloria, whose exultant name was so at variance with her trying and sorrowful reign, took up her abode in the palace of Necessidades. As a sweet and innocent girl of fourteen she had tremblingly ascended the throne; after twenty years of storms and tempests, being still in early womanhood, she gave heroically, but in vain; her own life that a young life might be saved. Thus was the new palace dedicated in sorrow to sorrow. Her son, Pedro V, a boy of sixteen, succeeded her. He died of typhus in 1861, because, like a valiant king, he refused to flee from his capital when his people were pest-stricken; his younger brothers, Fernando and Joao, soon followed him. Pedro's youthful queen, Stephanie of Hohenzollern-Sigmaringen, whom he had espoused in 1857, survived their marriage only two years, leaving him childless in 1859. And thus, during the first decade of its occupancy, the palace witnessed on five occasions the solemn pageant of royal obsequies. No wonder, then, that when the young king Louis I took Pedro's place, the people of Lisbon fairly besieged him in the ill-omened palace and besought him to establish his household in the older palace of Ajuda. The amiable monarch readily yielded to their loyal prayer, and the palace of Necessidades never knew him. He was quiet and studious, and preferred suburban surroundings to the tumult of the city. He tranquilly breathed his last in 1889. His son and successor, Carlos I, longed for life and activity. He at once expressed his determination to

return to Necessidades. Then the aged shook their heads gravely and asked what good could come to the royal family of Portugal if the king persisted in his resolve. If he knew of their fears he made light of them, for back to the palace he went, and there he established the charming French princess, whom he had made his bride. He was returning with his queen and his two sons from a little trip to the country, when, on February 1, 1908, vile conspirators attacked them. His first words were, "Save the Queen!" His first act was to shelter her by thrusting himself between her and the assassins' bullets. That night, his mother, his widow, and his younger son prayed by the lifeless bodies of the king and the crown prince as they lay in the palace of Necessidades.

Should a royal palace have been raised where Our Lady's shrine had been?

After one of the largest and most enthusiastic meetings held during the past year in Spain against the so-called neutral schools and similar excrescences which Señor Canalejas has been trying to make a part of the normal life of the body politic, the organizers sent a telegram to a great social worker, Don Andrés Manjón, who had been unavoidably absent. The message described in glowing terms the eloquence and sound principles of the speakers, the wild enthusiasm of the assembly. The aforesaid social worker answered: "Heartly congratulations to valiant Catholics at meeting; far heartier in reserve for those who reduce to practice even a tenth of what was said and approved."

Taking this as a text, another social worker, Don Francisco Nabot y Tomás, moralizes somewhat in the following strain: "If the orations pronounced at all those meetings were printed, they would constitute a real defence of the Church, a whole program for action, a masterly condemnation of impiety and its centres of propaganda. Several volumes would be filled with true literary gems, lofty periods, strong resolutions, noble purposes. The applause of the hearers was a magnificent approval of all that was said, and if all that applause could have gathered together into one thunderous outburst, it would undoubtedly knock the plans of the enemy into smithereens. But (and there is often a but), the applause was for a moment. The cheerers and hand-clappers cracked the sky and, returning to their hearths, promptly forgot what the meeting was about. Deference for the Holy See, only honest and honorable men as candidates for office, the need of Catholic schools, our duty to support the Catholic press, and many other highminded projects have been dwelt upon and exalted at meetings. Then the delegates go home, some to take a rest, others to frequent dangerous places, still others to patronize anti-Catholic newspapers; only a few take to heart what has been resolved upon and determine to be more than a zero or so in the cause of religion and morals. We face a time of action, strong and united action; elocutionary fireworks will not suffice."

It is said that in the times which preceded the abrogation of the Concordat between the Holy See and France, the venerable Cardinal Richard, Archbishop of Paris, whose heart was that of an apostle, used to say that indeed he was sustained by the Concordat, but after the fashion of a man that is hanged, who is held up by the rope that chokes him. As the population of Paris increased, the zealous metropolitan was anxious to multiply the parish churches, for the greater convenience of his people; but the requisite permission of the secular power was systematically withheld. He tried to solve the difficulty by increasing the number of the chapels of ease and thus remove the burden, to some extent at least, from the parish priests in the older parts of the city. His worthy successor, Archbishop Amette, was wholly intent upon extending the good work, which had been earnestly commended to him by the dying Cardinal, when the breaking of governmental chains gave him the longed-for opportunity to toil for religion and not under an anti-Catholic time-keeper. Since December, 1905, over forty new churches have been opened to public worship in Paris and its suburbs. Eight of these sacred edifices are parish churches. Of the four parish churches opened during the year 1910, only one has sufficient revenue for its support, the other three being dependent upon the archbishop. The church of St. Joseph, in the suburb of Epinetres, is almost like a mission among the heathen. Before it was opened, there were few signs of religious life in the neighborhood, a church marriage being almost a curiosity; but in the second half of 1910, there were one hundred and fifty marriages in the new parish church.

The following notice signed, "A Religious Community," appears in a provincial newspaper of Spain: "All religious communities ought to make some sacrifice for the Catholic press; the fate that awaits them is intimately bound up with the prosperity of the press; the more powerful the Catholic press, the further will extend its influence to keep up or to create in public opinion an atmosphere favorable to the existence of associations of religious. If the religious communities in France had made for the Catholic press a hundredth part of the sacrifices that they made to put up magnificent buildings, which were afterwards stolen from them, the Catholic newspapers could have striven fruitfully against the sectarian press which contributed so much to the enactment of the laws of expoliation and expulsion. Let us learn from this what Spanish religious communities ought to do."

For higher education in China the Jesuits at Shanghai have started a university for young men. The Fathers have entitled it the "Aurora University," and this augurs much for the excellent work it is expected to perform, the shedding of light and truth on China's millions.

THE DANCE OF THE MOORS

A curious custom which extends from Mexico to Panama, and probably further south wherever there are remnants of Indian populations that have been in close relation to the Spanish settlers, is the "Dance of the Moors."

In very few places are the original words of the actors preserved. In Panama, where I first saw the dance, in a village then remote but now a large town on the canal route, the dancers had preserved no idea of what they meant to represent beyond that half were "Moors" with black masks over already black faces, and half were "Christians" in tawdry finery, representing the dress of Spanish cavaliers. All bore wooden swords, all were very maudlin and were principally concerned in the antics of several clowns (disguised as old women, apes, etc.), for whose vulgarities they merely formed a picturesque background.

I concluded, after as exhaustive an inquiry as was possible under the circumstances, which elicited no information beyond that they had been dancing the "Dance of the Moors," that this masking must be in some way a corrupted version of the pilgrimage of the Three Kings. I believed that the old women and apes had been introduced like the "Judas," in other places, as comic characters to centre the attention of the ignorant and coarse crowd before beginning the play or pantomime itself, and that these had gradually usurped the centre, relegating the other performers to the background. I have never quite fixed the status of the old woman, who appears in all similar dances and pantomimes (such as the May-pole dance), unless she is a survival of Xmukané, the Quiché earth-mother, but the ape is quite obviously a grotesque devil, and as such has full license of speech and action.

I next found the Dance of the Moors in the Indian village of Mixco in Guatemala, where for several days Moors and cavaliers fought, dancing, through the streets, to the music of bamboo flutes, hand drums and a rhythmic chant by the actors. In other Indian towns this dance is more or less mixed with the old Indian cult, and even coincides with former Indian festivals, as in Tepozotlan in Mexico, an old Indian town at the foot of an Aztec temple, near Xochicalo, that of the "flower altar." This altar is extraordinarily well preserved, and each year, at the time of the former temple festival, processions are made in which an Indian youth, crowned "king," figures very largely.

I was never able to attend these ceremonies, as the town lies rather inaccessibly in the mountains, and from the Indian descriptions it is not clear whether Christian or Aztec memories prevail in the celebration, although Tepozotlan has a church and half a dozen chapels under the charge of a resident parish priest. From all accounts, the Dance of the Moors figures here also among the other ceremonies. In Cuernavaca, however (a winter resort of artists, some fifteen miles away, on the fruitful side of the lava beds which flow down from the mountain range up which one must climb from Mexico City ten thousand feet, to drop five thousand to this lovely valley), the dance has been preserved more carefully, and early in September (another Aztec festival) it is given at a small village church a mile above the tomb of Cortez' Indian sons, which divides the highway—above the brilliant green cane fields still in possession of Cortez' descendants, and in front of one of his old stone sugar mills, now a charming private residence.

It was here that I first heard the words and had an opportunity to study the action. Twenty dancers, half arrayed in turbans and Turkish trousers, half as Spanish noblemen of the period of Ferdinand and Isabella, and all masked, took part. All were armed, not with wooden swords this time, but with old blades, whole or in pieces, which must have seen service in the Conquest, and from which the actors would not part for any

consideration, even in this heaven of winter tourists. The two parties stood in parallel lines solemn as actors at Oberammergau, and a Spanish noble began to declaim against the arrogant King of the Moors, whose excesses demanded prompt retribution from the "Emperor" and the "Twelve," no other, I began to suspect, than Charlemagne and the Twelve Peers, and the declaiming hero, Roland himself.

While I was searching for further analogy, a new group of figures appeared on the Moorish side; the King of the Moors with his sop, both dressed as Jewish high-priests, and the King answering to the name of Pontius Pilate! These two, in conversation, announce rumors of preparations by the Emperor to invade Moorish territory, declare that Christian pride has gone beyond the bounds and must be broken, and that a herald must be despatched to warn the "Franks." The herald is called, given his instructions, and departs, dancing between the two lines, with solemn stately steps, like those of some old court dance. After some minutes he arrives at the camp of the "Franks," and demands haughtily to be led to the Emperor. Placed before the group of Christian gentlemen, he asks himself aloud how he shall know the chief among so many gorgeous knights, and shading his eyes with his hands, peers into each face. Here again, there is a trace of the Chanson de Roland, for when he reaches the Emperor, he staggers back and falls to the ground, as in the old legend of the instruction of the Moorish Sultan to his emissary: "You will know the Emperor (Charlemagne) not by his dress, nor by his arms, but by his eyes." The subsequent action of the play or dance confirms this theory that it is nothing more nor less than the tale of Roncesvaux, the death of Roland and the vengeance of Charlemagne on the Moorish traitors, corrupted, first by the Spanish soldiers and then by the Indians, who took over names and words belonging to the dance without in the least understanding the meaning of the story. It is probable that they saw only its religious aspect, the triumph of Christianity over heathendom, and that this was encouraged by their pastors from this point of view. Spanish-Americans assure me that nothing more is to be sought in these old pantomimes, but I do not agree with them. The allusions to the "Emperor," the "Franks" and the "Twelve" are too plain, and the incident which constantly recurs, of the effect of Charlemagne's terrible glance on his enemies, seems to me to be almost conclusive proof of its origin.

The dance goes on, in the same courtly steps, from the challenge to the fighting. Half the Christian warriors fall before the first Moslem is killed, and as each man dies he withdraws quietly to a little distance and unmask. Sword-cuts are delivered with a good deal of pious fervor on both sides, but are usually parried. Fortunately, the old blades are dulled and hacked with long use; the master of ceremonies, usually the sexton, admonishes the Moorish dancers to keep their heads, when a painful Christian blow provokes a flash of temper. The Moorish herald falls before the first Christian champion (Roland?), who remains alone against several of the Paynim and is cut down from behind by the Moorish King's son. Enraged at the hero's fall, the Emperor himself attacks, calling vengeance on the traitor. The Moors fight him with averted or covered eyes, for who meets his glance is doomed, even though untouched by his invincible sword. They die, one by one, beneath his blows; the prince and his father fly, but are overtaken and the prince is killed; the sultan "Pontius Pilate" strikes a few half-hearted blows and yields to the Emperor, who dances gravely about the battlefield, and unmask to join his companions.

It is natural to suppose that other dances preserved by the Indians of Latin-America, such as, for instance, the May-pole dance, are of religious origin. In fact the May dance, probably coincident with the ancient festival of the flower-god, is announced by the actors (dressed as flowers, in pairs) to be in

honor of the Blessed Virgin. But while there is, to the Indians, evidently a religious meaning also in the Dance of the Moors, I believe that we have in it, here in America, a survival of the memory of the hero Roland and the Twelve Peers of France, as we have also one of the last tournaments run in strict accord with the rules of chivalry, by knights in full armor with sharp lances.

W. F. SANDS.

LITERATURE

Free Will, the Greatest of the Seven World-Riddles. Three lectures by HUBERT GRUENDER, S.J., Professor of Special Metaphysics, St. Louis University. St. Louis: B. Herder. 50 cents net.

If the day ever dawns when the world at large harks back to objective ways of thinking, it will doubtless laugh most heartily at many, now modern, theories. The determinists, in particular, with their ethics and hard psychology, will come in for some thunderous mirth. But meantime their skilful sophistries beguile the unwary, and however much one feels moved to laughter at determinism, he must be prepared not to laugh at the determinist, but to be patient with him and to help him back to a saner attitude of mind. To accomplish this one must be familiar with the current theories, and in this regard the little book before us is worthy of wide reading and attentive meditation. Father Gruender has written for present-day students, and has taken into account the authentic teachings, bizarre and strange enough, in all conscience, of the leaders of "modern thought."

In the first lecture we find "the problem stated," the problem, that is, of man's free will, which the materialist, Du Bois-Reymond, has called the greatest of the seven "world-riddles, for which science has no answer, and which will forever remain insoluble!" The second sets about proving experimentally the existence of free will in man. The third establishes the same truth by way of the moral and teleological proofs. Needless to say, it is the sane scholastic view which we find presented; and the calm, clear and scientific methods of the old metaphysics, which are based on the objective value of things, show very nobly in contrast with the bold and overbearing dogmatism of modern "makers of philosophies."

To those who are solicitous to keep to right ways of thinking, in the atmosphere of our modern centres of "learning," the book will be a saving guide to common sense. But it will prove no less useful to those who may have occasion to deal with the ill-starred pupils of determinist masters, or to persuade some luckless reader of their lucubrations back into the conviction that he is a man, and has a free will, despite all the vaporings of the sages! A commendable feature of the lectures is their store of concrete instances and illustrations, always a powerful help to argument and explanation. We cordially wish this little volume a wide circulation among all thoughtful and intelligent men, particularly among those who have been touched with the frenzy of determinism.

EDWARD F. GARESCHÉ, S.J.

The Gift of the Grass. By JOHN TROTWOOD MOORE. Boston: Little, Brown & Co. Second Printing.

Mr. Kipling, I believe, has set the standard for those who write of the creatures that "Nourish a blind life within the brain." He has set the standard, and he has set the fashion. Mr. Kipling alone of living authors could in a sense not thought of by the doughty Dogberry "write himself down an ass." In modern parlance, but literally, he could make a monkey of himself. It would not be fair to state that the author of "The Gift of the Grass" is an imitator of Mr. Kipling, but there are passages which would show that he has been influenced by the creator of the Jungle Books. Mr. Moore has endeavored to put

himself in the place of the famous racing horse, Hal Pointer with a record of 2.04½. The story is cast in autobiographical form. With all his sympathy and love for horses, the author does not always succeed in effacing himself in order that Hal Pointer may have his say; for one feels that it is only too often that it is not the horse but Mr. Moore himself who is the chief narrator. There are in the book no high ideals set forth, no nobility of character. The author thinks meanly of his own kind, and is, at the bottom, a pessimist. His religious spirit apparently is almost nil. The story will certainly appeal to the lovers of horse-flesh, and to those who go in for racing and out-of-door sports.

FRANCIS J. FINN, S.J.

The Roman Missal in Latin and English. Arranged for the Use of the Laity; to which is added a collection of the usual Public Prayers. New York: Benziger Brothers. Net \$2.10.

In our opinion, the very best prayer book that has been published so far in English is a missal just issued by Benziger Brothers. Although it consists of 1,802 pages, the leaves are so thin that the volume is only about the size of the ordinary large prayer book. It is in reality the same book as the missal used by the priest at the altar, except that the Latin text is paralleled by the translation in English. It was a happy thought of the compiler to add a short notice of the saint of each day, and also to give an explanation at the beginning of the different seasons of the year, such as Lent, Easter and the rest, besides many other illuminating bits of knowledge which are scattered here and there as the text proceeds. We are thus enabled, while following the Mass of the day, to have a very comprehensive and intelligent knowledge of the thought of the Church for that particular occasion.

* * *

Duty. Twelve Conferences to Young Men. By Rev. WILLIAM GRAHAM. New York: Joseph Wagner. Price 75 cents.

This book deserves to be read not only by young men but by old men as well, and also by intellectual women who want clear, thorough and sound notions of ethics. It is written in a remarkably captivating style for such an abstract and philosophical subject, and there is a lucidity and succinctness in the method of presenting the truths inculcated that is quite unusual; as for instance, in the explanation of the way in which a dubious conscience is made a safe one. Many other examples of the same facility and felicity of instruction might be adduced. The little volume will be most helpful in class rooms of philosophy.

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Andros of Ephesus. A Tale of Early Christianity. By the Rev. J. E. COPUS, S.J. Milwaukee: The M. H. Wiltzius Co. Postpaid, \$1.25.

In this "fascinating story of early Christianity," as some one has described it, Father Copus abandons for a while the field of his earlier successes. St. Cuthbert's with its perplexing problems of boy life yields to a spirited tale in which the author sketches the fortunes of his hero through clash of love, hate and rivalry to a happy ending. The scene is laid in the ancient city of Diana. The days are those immediately following the ascension of Christ; St. John, the beloved disciple, is Bishop of Ephesus, our Blessed Lady is still among the living, and Christianity is beginning to find firm foothold in a city hitherto given over to riotous festivities in honor of the great Goddess of the Ephesians. Father Copus tells his story well, and there is vigor in his description of the splendid pictures marking the incidents through which Andros, the young pagan patrician, passes, until at the feet of "the great Mother" he learned those deeper mysteries of faith, which made him a tower of strength to others, and gave him the courage to devote his wealth, and eventually his life, for the truth of the faith he had received.

BOOKS RECEIVED

- Alarms and Discursions. By Gilbert K. Chesterton. New York: Dodd, Mead & Co. Net \$1.50.
- A Homeric Society. A Sociological Study of the Iliad and Odyssey. By Albert G. Keller, Ph.D. New Impression. New York: Longmans, Green & Co.
- Robinetta. By Kate Douglass Wiggin, Mary Findlater, Jane Findlater, Allan McAuley. New York: Houghton, Mifflin & Co. Net \$1.10.
- The Justice of the King. By Hamilton Drummond. New York: The Macmillan Co. Net \$1.20.
- Colonel Todhunter of Missouri. By Ripley D. Saunders. Illustrations by W. B. King. New York: The Bobbs-Merrill Co. Net \$1.50.
- The O'Shaughnessy Girls. By Rosa Mulholland. Illustrations by Demain Hammond, R. I. New York: Benziger Bros. Net \$1.50.
- Adventure. By Jack London. New York: The Macmillan Co. Net \$1.50.
- The Siege of Boston. By Allen French. New York: The Macmillan Co. Net \$1.50.
- First National Conference of Catholic Charities. Proceedings. Published by the Direction of the Executive Committee of the Conference. Held September 25th to 28th, 1910. Washington: The Catholic University of America.
- The Official Catholic Directory and Clergy List for 1911. Complete Edition, black leather binding. New York: The M. H. Wiltz Co. Net \$3.00.
- The Spirit of St. Francis de Sales. By His Friend, Jean Pierre Camus, Bishop of Belley. New and Enlarged Edition with a Preface by His Grace the Archbishop of Westminster. Translated by J. S. New York: Benziger Bros. Net \$1.80.
- The Son of Man. His Preparation, His Life, His Work. By the Rev. Placid Huault, S.M. New York: Benziger Bros.
- Spiritual Instruction on Religious Life. By Fr. H. Reginald Buckler, O.P. New York: Benziger Bros. Net \$1.15.
- Our Lady of Lourdes and Bernardette. By the Rev. Bernard Vaughan, S.J. New York: Benziger Bros. Net 35 cents.
- Meditations and Instructions on the Blessed Virgin. For the Use of the Clergy and the Faithful. By A. Vermeersch, S.J. Translated by W. Humphrey Page, K.S.G. Vol. 2. New York: Benziger Bros. Net \$1.35.
- Compendium of Catechetical Instruction. Edited by Rev. John Hagan. Two volumes. New York: Benziger Bros.
- John the Beloved. A Character Sketch, by M. T. Kelly. St. Louis: B. Herder. Net 25 cents.
- Paul of Tarsus. By M. T. Kelly. St. Louis: B. Herder. Net 25 cents.
- Christian Art in China. By Berthold Laufer. (Sonderabdruck Aus dem Mitteilungen des Seminars für Orientalische Sprachen zu Berlin. Jahrgang XIII. Abteilung 1. Ostasiatische Studien). Chicago: The Author, Field Museum.

EDUCATION

An interesting discussion is promised in the Landtag of Prussia. In the speech from the throne at the opening of the present session of that body, reference was made to proposed legislation to be submitted to its members of serious interest to educators. The Government hopes to have enacted a law making obligatory the opening of advanced schools in every community numbering 10,000 souls. In considering the Government's proposals the matter of religious instruction to pupils attending these schools will certainly come to the fore. And it is worth while to call the attention of our American Catholics to the fact that, apart from the little coterie who have been of late agitating in Germany the question of a secular or non-religious educational policy, the consensus of opinion appears to be in favor of religious instruction in these advanced schools. The only phase of the question that will arouse discussion is that

concerning the manner of arranging the program so as not to interfere with the reasonable demands of any denomination. To illustrate how alert German Catholics are and how practical in every detail that concerns their religious rights in the empire, it may be well to instance the preparations now being made to meet the controversies soon to be on in the Landtag, because of this situation. The *Allgemeine Rundschau* (February 11) contains a capital article from the pen of a Bonn University man in which the entire field of battle is described, the partisan views apt to be ventilated, the objections likely to be urged against courses in religious instruction, the difficulties that will be encountered owing to the mixed classes such institutions will necessarily have, etc. And an illuminating explanation of the position every Catholic must hold is added, together with a splendidly thought out defense of that position in every detail. No wonder German Catholics hold their own!

Announcement is made that the eighth annual meeting of the Catholic Educational Association will be held in Chicago, Ill., June 26-29, 1911. The great Lake City will no doubt give hearty welcome to the large gathering of Catholics interested in educational work, who will accept the opportunity this annual conference gives them to discuss their problems and to promote the efficiency of their work. It will be, we believe, the first time that the Association meets in Chicago since it was organized in its present form in St. Louis in July, 1904. But those who were identified with the early efforts to bring together Catholic educational interests have pleasant recollections of the pioneer workers who blazed the trail to the Association's present strength and influence during the meetings held annually in Chicago by the Association of Catholic Colleges for some years before that date. Active preparations are already on to make the eighth yearly conference a strong one. Most Rev. Archbishop Quigley has named committees to take charge of the local details, and in the announcement just published the efficient Secretary-General of the Association, Father Howard, of Columbus, Ohio, makes known to all interested that programs are practically complete of the work to be done in the ten divisions of the organization, and that a general and substantial interest in the convention is manifest all through the country.

"The cost of organized athletics is almost scandalous," says Dean Lebaron R. Briggs, of Harvard University, the chairman of the committee on the regulation of athletic sports, in his report to President Lowell. The confession will not surprise anyone who has been following the developments

in college athletics during the past decade. It will, too, lend considerable strength to the contentions made by Mr. Birdseye in his review of the situation in his work on "Individual Training in Our Colleges." In his report Dean Briggs reviews the record of the various athletic teams in Harvard during the last year, urges that something be done to interest all students in athletic sports, and then discusses the problems connected with the business administration of athletics. He says:

"In spite of large receipts from baseball and enormous receipts from football the Harvard Athletic Association, after moderate payment toward the permanent improvement of Soldiers' Field, can barely meet its bills. The almost complete abolition of subscriptions such as once victimized freshmen is a healthy curtailment of our income; the increased outlay for hospitality to visiting teams is a healthy addition to our expenses; the cost of expert medical aid is a duty cheerfully assumed; but some expenses bear about the same relation to the health and success of our teams that a silver-mounted bridle bears to good horsemanship.

"Captains, managers and coaches incline to throw aside equipment that is highly serviceable and almost new, and to buy at great expense something wholly new and a shade better; they tend to encourage and exaggerate fastidiousness in hotel accommodations, in food and in clothing; they too often require for themselves and their men such luxuries of the table and of transportation as none but the rich can afford. It is things like these that give a handle to the enemy of athletic sports and pamper or even pauperize strong men."

ART

The forthcoming exhibition and sale of the paintings, drawings, Orientalia and studio properties of the late John La Farge are announced by the American Art Association. The collection forms an important body of paintings, drawings and works in glass, dating from different periods of his life and representing all the different fields in which he labored. There are religious subjects and decorative designs, examples of his work in the South Seas and in Japan, and studies for stained-glass windows.

His drawings have never before been shown in public, but have long been famous in the wide circle of his friends. About two hundred of these will be offered framed, and about three hundred have been prepared for sale in portfolios. His work in glass is richly represented, there being thirty windows, large and small, and in the group are some of those which he made especially for his great exhibition at Paris in 1896, when the French Government gave

him its highest award and made him an officer of the Legion of Honor. The reliefs which he designed for the house of the late Cornelius Vanderbilt, and which were modelled under his direction by the late Augustus Saint-Gaudens, are represented in the collection by metal and plaster casts, richly gilded, and there are also casts of reliefs modelled by La Farge himself.

The Oriental part of the collection is particularly rich in paintings and illustrated books, screens, lacquers, inros and textiles. It also includes a grand bronze statue of Kwannon, a monument about ten feet high, the rarest and most important specimen of its kind in this country. Among the paintings and illustrated books the works of Hokusai are salient. There are, further, a few old European masters and examples of several American painters, as well as a collection of prints and various miscellaneous objects.

MUSIC.

THE CATHOLIC ORATORIO.

The oratorio, as a musical art form, is as well known to music lovers as opera and symphony; but it is not always recalled that its origin is due directly to the Catholic Church. One of her faithful sons, St. Philip Neri, in his "oratory" or place of prayer, first gave a musical setting to sacred texts, the more easily to attract the young among the faithful. This new method of imparting a knowledge of Holy Writ, and of impressing the facts of Church history and saintly lives, soon spread; and many other faithful sons of the Church aided in perfecting the musical form, and giving it the classic outline which has distinguished it for a century or more.

It is a great pity that the modern development and popularity of oratorio in England should have subjected it to Protestant influence, and given our people the idea that it is somewhat anti-Catholic. There is no reason why our Catholic people should not rescue oratorio from our separated brethren, and assert our ownership of it. The efforts of our choral societies should be encouraged, particularly when they devote themselves to the compositions of Catholic authors on Catholic themes. This would encourage Catholic musicians and artists, giving them aid and inspiration, furnishing a field of appreciation for their works and interpretations, and saving them from appealing to a public outside of the Church.

The Church has always fostered the arts and employed them in her service. To work in that spirit is the object of the Catholic Oratorio Society of New York City in the way pointed out by St. Philip Neri. Its object is to produce oratorios on incidents in the life of Our Lord, or in the

history of the Church or the lives of the saints, written by Catholic composers, sung by Catholic soloists, and a Catholic choral organization, and under the influence of the Church and its anointed representatives.

It is in its seventh year, and is now to produce the oratorio "Saint Francis," by Edgar Tinel. Tinel is a Belgian, born fifty-seven years ago, at Sinay, in East Flanders, and at present is professor of counterpoint and fugue in the Royal Conservatory of Music in Brussels. His musical education began at eight years of age, under his father's direction, and was continued at the Royal Conservatory under such famous teachers as Kufferath, Brassin, Samuel and Gevaert. He won prizes for pianoforte playing and composition. Among his more important works are the three-act music-drama "Godoleva" and the "Symphonic Tableaux" based on Corneille's tragedy "Polyeucte."

He is a Catholic of deep religious feeling, and the greater number of his compositions are for church use. He founded and was the first director of the Church Music School at Mechlin, and takes a very active interest in its progress in spite of his position in the Royal Conservatory.

But his most important work is "Franciskus" or "Saint Francis," an oratorio dealing with Francis of Assisi. It is in three parts, the first setting forth the life of Francis in the world, his enjoyments and friendships, and then his renunciation under the strong religious influences which crept over him. The second part pictures the monastic life, and the beautiful peace and enthusiasm of it, its temptations at times, but its many compensations for the renunciation of temporal things. The third part sets forth the death of Francis, and his glorification as a saint.

It is a fine example of the capabilities of this particular musical form in the hands of a Catholic, when treated in a reverential spirit. It shows the growing hold of the Church upon the worldly Francis, then the beautiful spirit fostered by faith in God and love of neighbor, and finally his glorious death in Christ. This inspiring subject is handled in a beautiful manner, the musical setting being almost spiritual from the first chord, and progressing to a sublime close. It is set forth in a magnificent series of choruses, with appropriate solos and orchestral numbers.

The most remarkable feature of the music is its purity of form, free from all modern innovations and daring experiments. The solo parts are not permitted to overshadow the choruses, which is the commonest method of perverting the oratorio form. Tinel rather intensifies this form by making the choruses more dramatic, and by having a more intimate

relation between the solo parts and the choruses. After all, a "choral" work should be a choral work, and the choruses should carry as much of the dramatic action as possible, and not merely form an occasional background to the solo parts. Unless this view is insisted on, the oratorio would soon be synonymous with a Greek play, and the form would drift back several thousand years.

But in Tinel's "Saint Francis" the choruses are many and splendid, and carry most of the action from start to finish, and the solo parts bear the same relation to these choruses as the solo passages for violin or flute or 'cello do to the main composition of a symphonic work for orchestra. Tinel's work can therefore be pronounced as an oratorio correct in form, beautiful in its musical setting, and deeply religious in spirit and appeal.

Although it has been produced a number of times in Europe, it has been heard only five times in this country: in Baltimore, Cincinnati, twice in Boston, and once before in New York, under Walter Damrosch. But its production by the Catholic Oratorio Society in Carnegie Hall on Sunday night, March 26, promises to be especially noteworthy, since it will be sung by Catholics under Catholic influence, and will thus give to the story and its music the sympathetic setting it needs to develop its character. The production will also be notable because of the high efficiency of the society and the splendid condition of the choral singers. Last year's production of Dvorak's "Saint Ludmila" proved that the society was not only Catholic, but that it was as highly trained and artistic as any other musical society in the city.

Most choral societies are loosely gathered, and depend for their effects upon a great mass of sound, in which the imperfections of the individual singers are drowned in the volume of noisy tone. Not so with our Catholic Oratorio Society, which is trained to sing choral works just as an orchestra is trained to play symphonic works.

This was shown by the beautiful singing in last year's "Saint Ludmila"; and as the society has made improvements in the past winter, the production of Tinel's "Saint Francis" can be looked forward to as a notable event in New York's music world, and a rare treat for its artistic public. At the same time, our Catholic people can be proud of an organization which is of standing high enough to be compared with the best in New York, and which is now recognized as thoroughly artistic as well as Catholic.

M. J. CONCORAN.

ECCLESIASTICAL ITEMS

Archbishop Farley has decided to add to the special works of charity and philanthropy which have been so prominently the characteristic of his administration of the Metropolitan See of New York, that of caring for prisoners accused of crime in the courts and for those who have been released on parole or probation. He has entrusted the direction of this to the Rev. Thomas F. Lynch, who for the past thirteen years has been one of the officials of the Diocesan Seminary at Dunwoodie. Father Lynch has begun by organizing the Catholic Probation and Protective Society, the operations of which will extend to all correction work relating to crime in the archdiocese, and to the cause of the friendless and outcast offenders against the law.

At the annual convention of the Archdiocesan Federation of Catholic Societies of Boston, held on Sunday, March 5, nearly one thousand delegates attended. The report of the Secretary showed that the membership had grown to 400,000, representing 210 parishes and 310 societies. Archbishop O'Connell addressed the Convention and appealed for continued and individual activity among the members. The Rev. Dr. Supple condemned the bill offered in Congress for the establishment of a national "non-sectarian" university, which he declared "would mean centralizing the educational forces to turn out candidates for the highest positions in the public service." Mr. David Goldstein, the ex-Socialist, maintained that it was a lack of organization among Catholics that allowed the election of the Socialist candidates in Milwaukee.

Apropos of the patron of the current month, it is of interest to learn that a statue of St. Joseph, weighing eighty tons, and made of reinforced cement, has been set up on a mountain peak near Puy du Dome, France. The figure is fifty feet high and stands on a thirty-foot pedestal.

The determination of the Superiors of the Vincentian Congregation to withdraw its members from collegiate work to devote their entire energies to the missions and seminaries, as we are informed by the *Tidings*, has taken effect in their retirement from St. Vincent's College, Los Angeles, Cal., of which institution they have had charge for nearly fifty years. At the invitation of Bishop Conaty, the direction of the College has been assumed by the Fathers of the California Province of the Society of Jesus.

During the year 1910, besides the pilgrims brought by the regular train service,

354 special trains were employed to convey the faithful to the sanctuary of Lourdes. Among the ecclesiastics who made the pilgrimage were two cardinals, thirteen archbishops, seventy-one bishops, three mitred abbots, and forty-seven monsignori. The department for examining cases of reported cures was visited by 477 physicians, of whom forty-two were professors in medical schools. There were recommended to the prayers of the pilgrims one million, nine hundred and seventy-five thousand intentions, upwards of fifty thousand being in thanksgiving for favors received.

After the consecration, on February 22, of Bishop Ward, in Kansas City, the Apostolic Delegate, Archbishop Falconio, was accompanied by Bishops Lillis and Ward to St. Mary's College, Kansas, where a reception was given him. The distinguished guests were met on their arrival by the President, Rev. A. A. Breen, S.J., the faculty and five hundred students. Alumni and visitors were present also from the neighboring cities, making with the local population a gathering of several thousand persons. In the course of his address the Archbishop spoke of the need and importance of Christian education. After congratulating the students and their teachers on this score, he made the following reference to the work of Catholic teaching Sisters, several of whom were in the audience: "They are doing a noble work for the Catholic Church and we owe to them a deep debt of gratitude. The Holy Father knows of their self-sacrifice and of the noble work they are accomplishing here in this big country."

SOCIOLOGY

One is inclined to suspect a Catholic Association bearing the name of "The Queen's Daughters." He recalls the "King's Daughters" and asks bitterly: "Why this hankering after Protestant names and methods? Have we not enough of our own and to spare?" As "The Queen's Daughters" are becoming known we can do them no greater favor than to forestall such rash judgments by telling that this name is not of their choosing. It has been imposed upon them by an unthinking public familiar with "King's," "Doctors'" and other kinds of Daughters. The Association of which we speak was founded in St. Louis in 1889, to supplement, as women can, the work of the Conferences of St. Vincent de Paul. The title "Daughters of St. Vincent de Paul" would therefore suggest itself; but this belongs to the Sisters of Charity. Following, therefore, these noble women rather than anything outside the Church,

they called themselves: "Daughters of the Queen of Heaven." Their object is the betterment of their own lives and those of Christ's poor by Christian charity. They give in the spirit of the Gospel, these receive in the same spirit, and by giving or by receiving each is brought close to God.

Their works are many. They conduct a Boarding Home for working women; they take charge of Catholic children brought before the Juvenile Court; they visit the sick and the Catholics in the public hospitals and other such institutions. One of their chief functions is the carrying on of Sewing Schools and Industrial Schools for girls and boys. The Sewing Schools have two divisions. In one poor children are given materials and taught how to make their own clothes; in the other children of the wealthier class make clothes which are used to dress their poorer sisters for school, for First Communion, etc.

As the work grew and new societies sprang from the parent association, it received from Leo XIII, in 1894, his approval and blessing and a grant of special indulgences. It is now organized in twenty parishes in St. Louis and has affiliated with its General Council other associations in other cities. Among these in New York City are the Annunciation Society and the Association of St. Patrick's Cathedral (Old), The Queen's Daughters of Providence R. I., etc. There are many zealous Catholic women anxious to help themselves and others by Christian charity, who as yet are unorganized, and they cannot do better than to take the benefit of the definite aims, the practical methods and the experience of this worthy association.

While our native workmen are complaining of the insufficiency of their wages, foreign workmen are sending large savings to their relatives. We have alluded to this with regard to Europeans, and now we learn that for some time the Japanese abroad have been sending home from five to six million dollars yearly. We are far from deducing from this that the complaint of the American workman is unfounded. We should, on the contrary, look upon it as a most grave evil should his condition of life be such as those which enable foreign laborers to save out of their wages, and we hold it an obligation on our rulers to see that the foreign laborer lives in a manner becoming a citizen of a country quite able to support all its workingmen in that modest comfort which Leo XIII taught us is most favorable to the discharge of man's highest

duty, the salvation of his soul. But we do think that our American workingmen might learn from the foreigner something of his thrift and the self-restraint it implies, which, animated with supernatural motives, becomes a Christian virtue meritorious of eternal life. This applies especially to our unmarried workers, men and women, for the saving foreigner is usually unmarried, or, at least, he has not his wife and family with him. If they would but practice thrift for a few years, instead of squandering their earnings, they could begin married life with a savings-bank account that would surprise the murmurers at hard times, cost of living, etc., and still better, with characters formed to sobriety, self-reliance and Christian virtue, as well as to a capacity of administering money which would go far to making them successful in their future careers.

As we mentioned lately, doctors are trying to reassure the fearful with regard to the plague, though their reasons do not seem very convincing. One assured his hearers that science will overcome it as surely as it has conquered influenza. As this has been with us constantly since its outbreak more than twenty years ago, and science has prevailed nothing against it, the outlook is not altogether encouraging. Influenza is not a very fatal disease, but if there were as many cases of plague in the great cities of Europe and America as there are of influenza during the winter season the mortality would be very great. We do not believe in rejecting the aids against pestilence which God gives us in medical science, but we hold that the best protection against it is, while using these, to recognize it to be one of God's merciful means of recalling man from sin and to have recourse to Him by prayer, penance and amendment of life. Then should it be His holy Will to call us from earth to heaven by means of the plague, we shall be ready and willing to submit.

The Japanese newspapers announce that the Premier, Katsura, the Home Minister, Baron Hirata, the Minister of Education, Komatsubara, and the Minister of Agriculture, Baron Oura, acknowledging themselves culpable for the existence of such criminals as the anarchist conspirators among the people under their charge, resigned their offices into the Emperor's hands and begged him to inflict condign punishment upon them. The Emperor, of course, pardoned them and restored them to their functions. But this little survival of old Japan makes one think that the West has something to learn from the East, where Ministers of State do not treat the

Sovereign with the scant consideration he too often receives in Europe.

ECONOMICS

Three ships of 5,000 tons each are being built on the Clyde for the Russian East Asiatic Steamship Company. They are to have internal combustion engines of the ordinary motor type. An economy of at least one-third of the fuel is expected. A still larger ship is to be constructed if these prove successful.

Under the direction of Doctor Lourenço Granato, of the agricultural experiment station at Cubatão, State of São Paulo, Brazil, very promising results have been obtained in an attempt to prepare desiccated bananas and banana flour from the fresh fruit. The immense productiveness of the banana, its great nutritive value and the ease with which it is cultivated give these experiments an importance hard to exaggerate in the matter of increasing the store of cheap, wholesome and abundant food. The banana, and its first cousin, the plantain, have long been, while in the fresh state, the mainstay of the common people of the tropics, but former efforts to produce a dried product or a flour that could be kept in an edible condition have not been crowned with success. Doctor Granato's work has excited the liveliest interest in banana-growing districts and has called forth many letters of inquiry from planters. About one year after planting a corm or "toe," as it is locally styled, the plant reaches maturity and produces one of the huge bunches which we see on sale. While this is approaching ripeness, other sprouts start from the ground and thus the plantation remains in continuous bearing for many years. Each stalk produces one bunch, and is then cut down and left on the ground as a fertilizer. Soil exhaustion is the chief reason for setting out a new plantation.

A brewery was once a most profitable investment: to-day many brewers are in difficulties. Even in Germany the demand in North Germany has fallen from 27 gallons per annum for each individual to 21 gallons, or 26 per cent.; in Bavaria, for 64 to 61, or 4.7 per cent.; in Wurtemberg, from 50 to 38½, or 23 per cent.; and in Baden, from 44 to 38½, or 12.5 per cent. The production in Bavaria is kept up in part by the export trade. It would be interesting to learn from competent investigation the adequate cause of the general decline in the use of strong drink. We suspect it would prove to be very complex.

A colony of 250 Polish Catholic families, gathered from the Pennsylvania

mining districts, will settle next month in Winn Parish, La., on a tract of 10,000 acres of rich farming land. They are all of the farming class of South Poland, and the families are large. The Sims and the Alluvial Land Purchase Companies of New Orleans have agreed to provide them with a church, school, temporary homes and farm houses. Representatives of the colonists have seen the land before signing the agreement.

SCIENCE

An uncatalogued red star was discovered in the constellation Lacerta, on December 30, by Espin. As soon as the news reached the large observatories every method of research was brought to bear upon the newcomer. Stratton, in the *Observatory* of February, says: "A question which is interesting every one is whether the star is a Nova or one of the hydrogen variables of which Mrs. Fleming has discovered so many in the Milky Way of recent years. A letter which I have received from Professor Newall this afternoon shows that we are not yet in possession of sufficient decisive spectroscopic information to settle the point. Professor Newall says: 'The spectrum is undoubtedly peculiar and of great interest, and it is clear that while some of the features favor the Nova view—notably the extraordinary brilliance of the H α line—others favor the hydrogen star view—the lack of the usual very broad bands. There are other features which cut against either ascription.'"

Markwick says: "As far as I can judge at the present time, it appears to me that the facts we have learnt seem to point to its being a Nova, rather than a long-period variable, because, according to the photographic records, as we have heard, this star was invisible at Harvard College on November 19, but on November 23, after an interval of four days, it was of the fifth magnitude; and there must have been an enormous development of light in the body to bring it practically from invisibility to the fifth magnitude. I think if we plotted the magnitudes already obtained, the curve would not be dissimilar to that of the celebrated Nova Persei, certainly in its initial stage. There is another point of similarity pointing in the same direction—that red line in the spectrum. There was a beautiful red line in the visual spectrum of Nova Persei when it was in the first stage, before its spectrum had changed, and the spectrum of Nova Persei was, so far as I gather, very similar to the one observed at Cambridge. One other point is that great credit is due to Professor Pickering for

the wonderfully systematic watch which he keeps on the sky. We do not know what his records contain. Somebody makes a discovery, and he finds that Pickering will have made it first."

Barnard, of the Yerkes Observatory, reports that he photographed this star several times in previous years, and adds: "It would therefore appear that the Nova, previous to its outburst, for at least seventeen years existed in its present place as a fourteenth magnitude star. The images on the various plates seem to show that the star was perhaps subject to fluctuations of at least a magnitude."

WILLIAM F. RIGGE, S.J.

PERSONAL

Dr. Maurice Francis Egan, United States Minister to Denmark, arrived here from Copenhagen on March 10. He will deliver eight lectures, March 20-30, under the Percy Turnbull foundation, at Johns Hopkins University, Baltimore, his subject being "Typical Christian Hymns." The first lecture will be on the Canticle of Canticles.

On January 16 it was just two hundred years since Father Joseph Vaz, "the Apostle of Ceylon," closed at Kandy his long missionary career in Ceylon. The *Catholic Herald* of India, with due acknowledgment to the *Ceylon Catholic Messenger*, gives a brief outline of his wonderful missionary career: "He could not enter the island as a priest—he entered it as a slave! Once there, where he could not exercise his zeal as a priest, he did so in the guise of a beggar. He was not the man to shrink before any suffering or humiliation, when it was a question of saving souls. He spared neither time nor trouble, neither health nor bodily comfort to push vigorously on the work he had come to accomplish in Ceylon. He travelled incessantly, and visited every year all the stations in the island. Day and night he toiled on, neither unnerved by fatigue nor discouraged by obstacles, till, after a most laborious life extending over twenty-four years, he literally died in harness. Thus it was that he succeeded not merely in reviving the Catholic Faith in this country, but in developing it so rapidly that, whereas on his arrival there was but a handful of Catholics, there were, at the moment of death in 1711, no less than 70,000, of whom over 30,000 were converts from Protestantism or paganism." In accordance with the order of the Patriarch there was on January 16, in all the churches of the diocese, a solemn *Te Deum coram Sanctissimo* in thanksgiving for the benefits granted by God through the missionary work of the Ven. José Vaz.

OBITUARY

The Most Reverend Atenogenes Silva y Alvarez Tostado, Archbishop of Michoacan, Mexico, died on February 27, in his sixty-third year. His father was a Portuguese who had seen service in the Napoleonic wars and had emigrated to Mexico, where he served under Viceroy Calleja when Hidalgo struck the first blow for Mexican independence. The deceased Archbishop's mother was a native of Mexico. As a child, the future prelate was so sickly that few thought he would reach man's estate, yet he made a college course in Guadalajara with the intention of becoming a pharmacist. But Providence had other designs upon him for the great good of the Church in Mexico, and young Silva heeded the voice that called him to the sacred ministry. He was ordained in 1871 and received his doctor's degree, *periculo facto*, in 1878. As vice-rector of the archdiocesan seminary, he raised it to a very high degree of excellence in discipline and piety, and also in study. But his zeal for Catholic education and concern for the poor were his most marked characteristics. His own purse supported several schools and relieved much secret suffering. Among other good works, he established an orphan asylum and a hospital for women and children. In 1892, he was consecrated Bishop of Colima, Mexico, where he was particularly active in promoting Catholic schools. Seven years later he was transferred to Michoacan, where he devoted himself with a zeal out of all proportion to his feeble health to Catholic education, to improving the condition of the clergy, and to works of beneficence.

The Right Rev. John Anthony Forest, Bishop of San Antonio, Texas, died at the Santa Rosa Infirmary, San Antonio, on March 11, aged seventy-three years. Bishop Forest was born at St. Martin's, St. Germain, France, and was educated for the priesthood in that country. He was ordained March 3, 1863, at New Orleans, La., for the Diocese of Galveston, Texas, and was stationed at St. Mary's Settlement, Lavaca County. Later he was Pastor of the Sacred Heart Church at Hallettsville, and was consecrated Bishop at San Antonio on October 28, 1895, by Archbishop Janssens of New Orleans.

A zealous missionary, Bishop Forest combined deep spirituality with a kindness and affability that won him the affection of his people. His health failing, he begged for a coadjutor and the Holy See appointed Right Reverend John Shaw, who succeeds him. The diocese has greatly prospered during his incumbency, containing now 118 priests, 128 churches, 92 mission stations, 5 colleges, 14 academies, 8,000 school children,

a seminary, hospitals, orphan asylums, a Home for the Aged, a House of the Good Shepherd and a Catholic population of 95,000. There are five religious congregations of men and ten of women, with institutions in all parts of the diocese.

The Rev. Francis X. Brady, S.J., President of Loyola College and Rector of St. Ignatius' Church, Baltimore, departed this life on March 12. Father Brady was one of the best-known Jesuits in the Eastern States. For some years he was editor-in-chief of the *Messenger of the Sacred Heart* in the early days when that monthly was published in Philadelphia. The prominent part he took in advancing the interests of the League of the Sacred Heart and the Apostleship of Prayer made his name and his apostolic zeal familiar to priests and Catholics generally throughout the United States. Many of the clergy will recall his fervent discourses in the diocesan retreats, and religious communities far and wide will regret that the able spiritual adviser of so many consecrated souls and the frequent director of their annual retreats has ended that admirable work for which he seemed to be exceptionally fitted. For the past fifteen years Father Brady was Pastor of the Jesuit church in Baltimore, and by the people of that city and of the parish his loss will be keenly felt. Few priests have been so universally respected and beloved. Only two years ago he was made President of Loyola College, and at the time of his sudden calling away he may be said to have reached the height of his career of usefulness in the care of souls, and in the important work of education entrusted to him by appreciative and discerning superiors. We recorded in our last issue an enthusiastic meeting of the Alumni Association of Loyola, at which Father Brady presided and which was attended by distinguished graduates of that famous institution. In a few months he was to celebrate the twenty-fifth anniversary of his priesthood, for which his friends were making active preparations. No one foresaw that the revered priest, whose health seemed to be excellent, was soon to be summoned to receive the reward of his labors. A fortnight ago he gave a retreat to the Children of Mary at one of the convents of the Sacred Heart in New York City. There will be universal regret among the students of many colleges and academies, as well as among the religious communities and the clergy of many dioceses who have profited by his inspired conferences, in which were imparted his wise counsels and the fruits of an exceptional experience in the ministry. And many a fervent prayer will be said by sorrowing hearts for the repose of his soul.